Life Building Science

(A Text Book on a newly designed
subject of "Value Education for
Life Building and Successful Living"
for modern students)

Mohan Lal Agrawal

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Soft copy edition 2022

This book is meant for free distribution amongst our dear modern students, with a fervent prayer to them to kindly study the book earnestly and meticulously, put the knowledge gained from the teachings contained in the book into practice in their day-to-day lives sincerely and diligently, and thereby, derive immense benefits for themselves throughout their lives. This is in their own interest and for their highest welfare and supreme good.

They are also requested to kindly bring this book to the knowledge of maximum number of their classmates and friends so that they also can derive similar benefits for themselves.

Views of Students; Teachers and Professors; School, College and University Authorities; Educationists and Academicians; Parents and Guardians and all other Readers, on this book are humbly and earnestly invited in the following address:-

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About the cover page of this book

The cover page of this book has been designed keeping in view the subject matter of this book. It has five lotus buds and four lotus flowers growing up in a water pond. The background picture has been taken from the beautiful live scenery of the holy river Ganga and the holy mountain Himalayas as viewed from the bottom place of the Divine Life Society, Rishikesh, India. The rising sun has been inserted in that picture.

The four lotus buds represent four foundation pillars of human life, viz. good physical health, powerful mind, noble character and ethical conduct.

The four lotus flowers symbolise four grand goals of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, viz. achievement of economic prosperity, fulfillment of vital world desires, adherence to righteousness and attainment of spiritual illumination for liberation of soul from the cycle of births and deaths.

The fifth lotus bud at the centre stands for celibacy which contributes a great deal towards laying of human life's four foundation pillars strongly; and achievement of four grand goals of ideal human life successfully; and which is the basis of successful human life, both secular and spiritual.

The rising Sun, the *Jnana-Surya*, radiating its rays on all directions, symbolises dissemination of knowledge and wisdom all around. The flowing holy river *Ganga*, the *Jnana-Ganga*, represents pouring of knowledge and wisdom down the land from the holy Himalayan place of *Tapasya* and *Jnana* of our *Rishis, Munis*, Saints and Sages all over our country *Bharatavarsha* and all over the world.

Soft copy of this Book

Our modern students can study the soft copy of this book "Life Building Science" in the **Internet Archive**. It can be opened by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search> (this book will be displayed).

Write-ups of this Book in the form of lectures of a Certificate Course on a new subject of "Life Building Science"

Our modern students can listen to the introductory write-ups of this Book in the form of lectures **of a Certificate Course on a newly conceived and designed subject of "Life Building Science"** in YouTube and also in Internet Archive. (Those lectures, in their original version, were delivered during one 04 Days Students Awareness Programme on "Value Education for Life Building and Successful Living" organised at IDM Public School, Bolangir, Odisha, India during November 2019).

YouTube:- Type <Life Building Science> (Link :- https://www.youtube.com/channel/UC_engDsJG4yfEEM6e9UQuEA) and subscribe. All episodes of the subject "Life Building Science" will be displayed.

Internet Archive:- (1) Access internet through any browser, (2) Log in <archive.org>, (3) Click <Advance Search> (A box of fields will appear on the screen), (4) Type < Mohan Lal Agrawal> in the field "Creator", (5) Click <Search>. All episodes of the subject "Life Building Science" will be displayed.

Write-ups of this Book in the form of lectures delivered during one 04 Days Students Awareness Programme

Our modern students can listen to the introductory write-ups of this Book, in their original version, in the form of lectures which were delivered during one 04 Days Students Awareness Programme on "Value Education for Life Building and Successful Living", organised at IDM Public School, Bolangir, Odisha, India during November 2019, in the YouTube Channel with the name "Mohan's Value Education" (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ).

A Humble Prayer to revered Heads of Schools, Colleges and Universities for introduction of a Certificate Course on "Life Building Science" for modern students

1. In the situation of lack of "Life-building, character-building and man-making education" for students in the modern schools, colleges and universities of our country, which they need the most urgently and intensely, one **Certificate Course on "Life Building Science"** may kindly be introduced in all high schools, colleges and universities of our country for benefits of our students, till life-building, character-building and man-making education is restored permanently in all schools, colleges and universities of our country by our Governments.

2. The salient points of the said Certificate Course are as under:-

(i) The name of the Certificate Course is "Life Building Science",

(ii) It will be of two years' duration for students of (a) Class VIII and Class IX at high school level, (b) Class XI and Class XII at higher secondary school level, (c) 01st Year and 02nd Year at college level and (d) 01st Year and 02nd Year at post graduate level,

(iii) Two classes per week, totalling 60/80 classes during the year, may be set aside in the time table and devoted for imparting teachings on the lessons of the Certificate Course to the students. (In this connection, it may be noted that the Committee on Religious and Moral Instruction, popularly known as Sri Prakash Committee, as well as other Committees constituted by our Governments, have recommended for setting aside one/two classes per week in the time table of schools, colleges and universities for imparting of moral and spiritual education to our students),

(iv) The Course will include 24 lessons and other write-ups of this Text Book titled "Life Building Science" and this Book may be adopted and prescribed as the Text Book of this Course,

(v) Teachings on the topics named "Goal of Human Life"

to "Indian Culture", as contained in the Text Book "Life Building Science" may be taught in the first year of the Certificate Course. Similarly, teachings on the topics named "Real Identity of Human Beings" to "Convocation Address to Ancient Students", as contained in the Text Book "Life Building Science" may be taught in the second year of the Certificate Course,

(vi) The Course may be introduced formally as part of study-curriculum. However, if that is not permitted or not permissible, then this Course may be introduced informally as co-curriculum study or extra-curriculum study and two additional classes per week, preferably in the morning hours, beyond normal study classes, on any day or even on Saturday, Sunday may be taken for imparting teachings on the lessons of this course to the students,

(vii) Teachings on the lessons of this Course may be imparted to students by the Teachers of the respective schools, colleges and universities from the existing Teachers strength,

(ix) On completion of teachings on all lessons of the Course, an examination may be conducted and the mark obtained by students on this subject also may be taken into account, like other subjects, and the class/ grade of passing the examination by students may be finalised accordingly in case this Certificate Course is introduced as part of study curriculum. However, in case this Certificate Course is introduced as co-curriculum study or extra-curriculum study, then certificate of completion/ certificate of merit may be issued to the participating students.

(x) Normal studies of students due to introduction of this Certificate Course will not be disturbed or affected.

3. Till the said Text Book titled "Life Building Science", is made available for sale by book publishers, it can be studied by students, free of cost, in the internet archive by searching the same as: (i) access internet through any browser, (ii) log in <archive.org>, (iii) click <Advance Search>. A box of fields will appear on the screen, (iv) type <Mohan Lal Agrawal> in the field "Creator", and (v) click <Search>. The above book will be displayed).

PRAYERS

धीयो यो न: प्रचोदयात्

May That Supreme Being impel our intellect
towards the right path.

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।।

Lead us from unreal unto Real,
Lead us from darkness unto Light,
Lead us from death unto Immortality.

आ नो भद्रा: क्रतवो यन्तु विश्वत:

Let noble thoughts come to us from all sides.

सा विद्या या विमुक्तये

Knowledge is that which liberates.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! Having reached the
great (teacher), learn (realise that Atman).

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नम: ।।

I prostrate to that Sadguru, Who opens, with the
Collyrium-stick of Knowledge, the eyes of him who
is rendered blind by the darkness of ignorance.

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ।।
ॐ शान्ति: शान्ति: शान्ति: ।

May He (The Supreme Being) protect us both (the teacher
and the taught). May He cause us both to enjoy the bliss of
Mukti (liberation). May we both exert to find out the true
meaning of the scriptures. May our studies be fruitful.
May we never quarrel with each other.

Be good. Do good. — Swami Sivananda

वसुधैव कुटुम्बकम्

The whole universe is one family.

ॐ सर्वेषां स्वस्ति भवतु । सर्वेषां शान्तिर्भवतु ।
सवेषां पुर्णं भवतु। सर्वेषां मङ्गलं भवतु ।।

May asupiciousness be unto all,
May peace be unto all,
May fullness be unto all,
May prosperity be unto all.

सर्वे भवन्तु सुखिन: सर्वे सन्तु निरामया: ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दु:खभागभवेत् ।।

May all be happy,
May all be free from disabilities,
May all behold what is auspiciousness,
May none suffer from sorrows.

लोका समस्ता सुखिनो भवन्तु ।

May Happiness be unto all Beings.

ॐ पूर्णमद: पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पुर्णमेवावशिष्यते ।।

Om ! That (Brahman) is full. This (Universe) is Full.
From That (Brahman) Full, this (Universe) Full has come.
When this (Universe) full is taken from That (Brahman) full,
It (Brahman) always remains Full.

Peace be to the East ! Peace be to the West !
Peace be to the North ! Peace be to the South !
Peace be above ! Peace be below !
Peace be to all creatures of this universe !!

ॐ शान्ति: शान्ति: शान्ति: ।

Om ! Peace, Peace, Peace.

Life Building Science

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NOTES

Part - A - PROLOGUE

Publisher's Note

Right kind of education (life-building, character-building and man-making education, known as value education in the modern time), based on our nation's lofty ideals according to our ancient Spiritual Scriptures and our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, which was there in the learning centres, called *Gurukulas* and *Rishikulas*, in ancient India, is not being imparted to our students in the modern schools, colleges and universities of our country. Our modern students, who are deprived of the same, need the said education most intensely and urgently.

In such a greatly-needy situation, and with profound pleasure, firm belief and great hope, we publish and present this Text Book, with the title, "Life Building Science", containing valuable and beneficial introductory write-ups on various topics of a newly conceived and designed subject of "Life Building and Successful Living", or, in short, "Life Building Science", in the hands of our modern students of schools, colleges and universities, for their study, practice and immense good.

We earnestly and fervently pray to our modern students to kindly study this Text Book with great interest and needed patience; thoroughly, carefully, attentively and meticulously; and thereafter, to kindly practise the teachings contained therein in their day-to-day life earnestly, sincerely, determinedly and diligently, in their own interest and for their highest welfare and supreme good. Thereby, they can build their life rightly by laying its foundation properly and strongly; and by constructing its superstructure completely, properly, strongly and nicely. Consequently, they can live their life successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. Thus, they can be called to live their life ideally.

We offer our heart-felt fervent prayer to the Almighty Supreme Lord and the *Rishis, Munis,* Saints, Sages, Prophets, Teachers and Professors to bestow Their Choicest Blessings upon our modern students for achieving crowning success in their above endeavours.

The 01st March 2022 Publisher
Mahasivaratri Day

Author's Note

Human life upon the earth plane is precious, as stated in our ancient Spiritual Scriptures, and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

Student life and youth period, the first part of, say, 20-25 years of precious human life, is the golden period . During this period, students need to build their life rightly by laying the foundation of their life properly and strongly and by constructing thereupon the superstructure of their life completely, properly, strongly and nicely, so that they can live their precious long future life of, say, 60-75 years, successfully, completely, purposefully and prosperously. Thus, they can live their life ideally.

The quality of the foundation laid by the students during their golden student life and youth period, the right time of their precious life, determines the quality of their future life. Hence, during this golden period, students need to lay the foundation of their precious human life properly and strongly with four foundation pillars. Those four foundation pillars are good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. This is like laying the foundation of a house building properly and strongly with four concrete foundation pillars.

Upon such a well-laid foundation, students need to construct the superstructure of their precious human life completely, properly, strongly and nicely with achievement of four grand goals of ideal human life. Those four grand goals are achievement of economic prosperity, fulfillment of vital worldly desires, adherence to righteousness in their day-to-day activities and attainment of spiritual illumination for liberation of their individual soul from the cycle of births and deaths, called Self-realisation or God-realisation. Our ancient Spiritual Scriptures term those four grand goals as *artha, kama, dharma* and

moksha and place them in the right order, i.e. *dharma, artha, kama* and *moksha*. Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages prescribe achievement of all those four grand goals by human beings so that living of our precious human life upon this earth plane becomes ideal, successful, integrated, complete, purposeful, prosperous, happy and peaceful. This is like constructing the superstructure of a house building completely, properly, strongly and nicely with four facilities of bath room, kitchen, bed room and *puja* or prayer room so that living therein becomes smooth, comfortable, happy and peaceful.

In the aforesaid manner, our modern students need to build their life rightly, like building a house properly.

By building their life rightly in the aforesaid manner, our modern students can live the remaining long period of their precious future life of, say, 60 to 75 years, successfully, i.e., economically and materially prosperously as well as spiritually happily and peacefully, like living in a house-building for a long period of, say, 60-70 years, smoothly, contentedly, comfortably and happily.

Our modern students need to be imparted teachings on the subject of "Life Building and Successful Living" through life-building, character-building and man-making education, called value education in modern times. (Value education includes various kinds of values, the chief amongst those are moral values, ethical values, religious values and spiritual values). Such education was there in the *Gurukulas* and *Rishikulas* in ancient India. As a result, our ancient students could know the right path of life and were able to build their life rightly, as explained above. Thereby, they were able to live their long future life successfully in the aforesaid manner.

But there is no provision for imparting of above education in our modern schools, colleges and universities. Therefore, our

modern students are deprived of the same and are not able to know the right goals and the right path of their precious human life. Consequently, they are proceeding in darkness and are unable to build their life rightly, in the manner as explained above. They are also unable to live their long future life successfully in the aforesaid manner. Thereby, they are suffering from irreparable damages and incurring permanent losses in their life. Therefore, they need the aforesaid education most intensely and urgently.

In such a greatly-needy and burning situation, our modern students need to study "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Spiritual Scriptures of various religions, in order to acquire detailed knowledge on life-building, character-building and man-making education. However, those standard spiritual scriptures are in classical languages like Sanskrit, Urdu, etc. and therefore, it may not be possible for most of our modern students to study the same as they may not be knowing the said languages. Even if some of them know the said languages and can study those scriptures, the deep, inner, true meaning of the teachings contained in them may not be understood by them. In such a situation, some of the great, spiritually illumined, God-realised modern Saints, Sages and Prophets who have studied those standard spiritual literatures meticulously, understood the teachings contained in them correctly and practised those teachings successfully in their life, have written a good number of books on spiritual subject. In their books, they have explained the teachings contained in the ancient Spiritual Scriptures and have given their own commentaries on the same in widely-read languages like English, Hindi, etc. Hence, our modern students can study those books and acquire detailed knowledge on the subject of "Life Building and Successful Living".

One such modern Saint is Swami Sivananda Saraswati, the Founder President of the International Divine Life Society, Rishikesh, Uttarakhand, India. He has written about 300 most valuable books on all aspects of human life, commencing from health and hygiene to religion and spirituality, for guidance of modern men. Swami Sivananda Saraswati is a broad-minded, catholic, liberal, world-renowned saint of our modern time. His books contain the essence of the teachings of all spiritual scriptures and religious literatures and therefore, the same are universal, non-sectarian, comprehensive and self-contained. His books are simple, scientific, rational, practical, powerful; and also highly awakening, deeply appealing, greatly inspiring, heart-touching and life-transforming. Those books are also highly student-friendly. Therefore, students of all nations, religions, faiths, beliefs, sects, castes, creeds, colours, genders, etc. can study the same. From his various books, one Book with the title "Youth ! Arise, Awake and Adopt the Right Path of Life", in 16 volumes, has been compiled for detailed guidance for our modern students on various topics of the subject of "Life Building and Successful Living". Therefore, they can study the said book also and acquire detailed knowledge on the said subject. The soft copy of this book is available in the internet archive. It can be opened by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search> (the above books in 16 volumes in PDF format will be displayed). Our modern students can study the hard copy of the said book, if available in book stores, or its soft copy in the internet archive.

It is most relevant to note here that our modern students use to approach all matters in a spirit of inquiry. They seek to know first the 'why' and 'how' of things before accepting, adopting and practising the same in their life. They also always expect

immediate and tangible results of any practice to be undertaken by them. Therefore, they must be interested to know as to why they should study spiritual literature and also what benefits they will derive by studying the same and practising the teachings contained therein.

Keeping the said enquiring minds of our modern students in view, a new subject named "Life Building and Successful Living" or, in sort, "Life Building Science", comprising 24 lessons on different topics, regarding building of human life rightly and living the same successfully, has been conceived and designed. And keeping in view the great necessity, utmost importance and immense benefits of all the 24 topics on the said subject for our modern students, the present introductory book, with the title, "Life Building Science" has been prepared as a Text Book for the said newly conceived and designed subject, for study by our modern students, before commencing study of spiritual literature as stated above. This text book contains introductory write-ups covering, inter alia, the simple meaning, necessity, importance, manner, benefits and source of knowledge on all the 24 topics of the aforesaid subject of "Life Building and Successful Living". In two topics, i.e. "Noble Character" and "Celibacy", which are of great importance for our students, some brief details have been furnished regarding the manner of development of noble character and regarding the manner of observance of celibacy. These introductory write-ups seek to satisfy the enquiring minds of our modern students as to why they should study spiritual literature and also the said book of compilation, and to tell them the benefits they will derive by studying the same. These introductory write-ups also seek to create necessary inquisitiveness and interest in their minds, and also greatly encourage and inspire them to study spiritual literature and also the said book of compilation, with due earnestness and great interest, in order to acquire detailed knowledge on each topic of the said subject and thereafter, to

practise the teachings contained therein in their daily life sincerely and meticulously. Thereby, they can build their life rightly and live the same successfully; and derive immense benefits for themselves. Simultaneously, they can build themselves as real assets of their families, good members of the society and ideal citizens of the nation. Therefore, our modern students can study this text book titled "Life Building Science" on the aforesaid newly conceived and designed subject of "Life Building and Successful Living" most profitably.

In addition to the aforesaid introductory write-ups on 24 topics of the subject of "Life Building and Successful Living", some more valuable, important and beneficial write-ups have been included in this text book. Those write-ups include the inaugural address and the valedictory address delivered to modern students by Shri Swami Sivachidananda Saraswati, Secretary, Sivananda Centenary Boys School, Bhubaneswar, Odisha, India during one 04 Days Students Awareness Programme on "Value Education for Life Building and Successful Living", organised at IDM Public School, Bolangir, Odisha, India during November 2019. (Shri Swami Sivachidananda Saraswati, born in 1938, named Shri Chittaranjan Mohanty, was a lecturer in Sanskrit in his pre-monastic life. He was also a *Yogacharya* in Canada. After renouncing the worldly life, he became a *sannyasi* in the Sivananda Order. He was the Chief Organiser of the International Divine Life Society, Rishikesh, India. He is a member of the Board of Management of the said Society. He is a great well-wisher of our modern students and youth. He is greatly interested in moral, ethical and spiritual education; and awakening, uplift and welfare of modern students. He is one of the founding members of the Sivanananda Centenary Boys' School, Bhubaneswar, which is a *Gurukula* type of school, imparting both secular as well as spiritual education since 1984. He is its Secretary since inception. He has very successfully

organised the First All India Divine Life Youth Camp at Rourkela in 1997. He has been gracing almost all student and youth conferences of the Divine Life Society, as well as at many schools, universities and institutes and addressing the students and youth. He is continuing to bless such programmes even at his advance age of 85 years and with many physical limitations. He is in close association of students and Teachers for the last more than 38 years.) The said addresses of Shri Swamiji are hightly enlightening and enormously valuable as well as greatly inspiring and profoundly beneficial for our modern students. Therefore, they can study the same also and derive immense benefits for themselves.

At the end of the write-ups/ lessons, some questions have been given. By answering those questions, our students can understand the contents of those write-ups/ lessons very well and grasp their meaning properly. However, our revered Teachers may kindly prepare various questions on the write-ups/ lessons suitably keeping in view various factors such as the class in which the students study, the level of understanding and the level of intelligence of the students, etc. of each class.

Now, I most humbly, earnestly and fervently pray to our modern students to kindly study this text book sincerely and meticulously, with encouragement and patience, in their own interest and for their highest welfare and supreme good. Thereby, they can learn the "The Right Goal of their Life", "The Right Path of their Life" and "The Right Manner to Build their Life Properly and to Live the same Successfully" at "The Right Time of their Life". Thereafter, they can study spiritual literature, acquire detailed knowledge on different topics of the aforesaid subject of "Life Building and Successful Living", or, in short, "Life Building Science" and thereafter, practise those teachings in their day-to-day life sincerely and meticulously. Thereby, they can derive immense benefits for themselves. Simultaneously, they can build

themselves as real assets of their families, good members of the society and ideal citizens of the nation.

In this connection, I most humbly, earnestly, heartily and fervently pray to the Almighty Supreme Lord and all *Rishis*, *Munis*, Saints, Sages and Prophets as well as all Teachers and Professors to bestow Their Choicest Blessings upon all modern students for achieving crowning success in their above endeavours.

I may also mention here that some points, ideas and words have been repeated many times in the aforesaid introductory write-ups consciously with the purpose that those points, ideas will get properly assimilated and deeply impressed in the juvenile, tender and impressionable minds of our modern students, for whom this text book is primarily intended. Thereby, they can have a clear, better, firm and long-lasting understanding of those points and ideas. Some repetitions have also been made in some write-ups/lessons with a view to make those write-ups/lessons self-contained and comprehensive. Because of such repetitions, our revered Teachers and Professors, Academicians and Educationists, Parents and Guardians as well as other elderly Intellectual Readers, who may read this book, may not find the reading of these write-ups so comfortable. I, therefore, most sincerely beg apology from them for the inconvenience caused and also most humbly pray to them to kindly bear with the inconvenience generously.

Before I close, I record my deep sense of heart-felt gratitude to Swami Padmanabhananda Saraswati, General Secretary, The Divine Life Trust Society, Rishikesh for most graciously according me the kind permission, vide Letter No. G.S./01/01/09 dated 31.08.2015, to reproduce the writings/ quotations/ excerpts from the publications of the Divine Life Society, Rishikesh; and Swami Bodhasarananda, Adhyaksha, Advaita Ashrama, Kolkata for having so graciously given me the

kind perpetual permission, vide letter dated 03.03.2013, to reproduce the quotations/ excerpts from the book "My Idea of Education" by Swami Vivekananda, compiled by Dr. Kiran Walia. I also record my similar gratitude to Shri P.V. Sankarankutty, Additional Registrar, Bharatiya Vidya Bhavan, Mumbai and Shri Aditya Vaidya, Co-ordinator, Editorials and Publications, All India Reporter Pvt. Ltd., Nagpur for having generously accorded me earlier their kind permission to reproduce the quotations/ excerpts from the Book "My Views on Education" by Mohandas Karamchand Ghandhi, compiled by Shri Anand T. Hingorani and reproduce the Hon'ble Supreme Court Judgment from All India Reporters respectively in my write-up on "Value Education", which is the revised and short version of my earlier write-up on "Restoration of Moral, Religious and Spiritual Education" included in my book of compilation "Youth ! Arise, Awake and Adopt the Right Path of Life" published in 2012. I also record my heart-felt deep gratitude to Swami Sivachidananda Saraswati, Secretary, Sivanananda Centenary Boys' School, Bhubaneswar for most graciously giving his kind consent to include his two addresses in this book.

The 05th February 2022 Author
Shree Saraswati Puja and Basanta Panchami Day

About the Author

Generally, students are interested to know about the authors of books before studying the same. Such knowledge also creates interest and eagerness in their mind to study the books written by them with full faith and due earnestness. In view of this, a brief introduction of the author of this book is considered necessary and is, therefore, given in the following few lines.

Shri Mohan Lal Agrawal, this author, is a retired senior

bank executive. During his student life, one day in the evening, he came across one book "Japa Yoga" written by Swami Sivananda Saraswati of the Divine Life Society, Rishikesh in the hands of one of his friends. Immediately, he borrowed that book from him and read the same in that night itself. He was magnetically, instantly and profoundly inspired by the teachings contained in that book. The inspiration was so powerful and intense that he started practising the teachings of the said book on the next day morning itself and commenced living of spiritual life. Thus, that book astonishingly changed the course of his life. He also read some other student-related books including the books "Sure Ways for Success in Life and God Realisation", "Students Success in Life", etc. written by Swami Sivananda Saraswati. He found those books highly beneficial and greatly inspiring. And since then, he has been an ardent student of Sivananda Literature.

He observed on one hand that there is no provision for imparting of life-building, character-building and man-making education in our modern schools, colleges and universities, which was imparted in the centres of learning, called *Gurukulas* and *Rishikulas*, in ancient India. Consequently, our modern students are deprived of the same; and they are suffering from irreparable damages and incurring permanent losses in their life. He also found on the other hand that the world-renowned, students-friendly vast Sivananda Literature contains teachings on almost all topics on the subject of "Life Building and Successful Living" which our modern students need the most. In such a greatly-needy situation, he found a great opportunity lying ahead of him to take Sivananda Literature containing teachings on life-building, character-building and man-making education to our modern students, for their study, guidance, practice and immense benefits.

To learn and to share is his inborn quality. While prosecuting his study, he aspired to become a teacher so that he

can have the direct and wide opportunity to learn more and share more amongst the students, but providence made him to serve as a banker. Nevertheless, his passion for the teaching profession and his deep love and concern for our modern students led him to avail of the said great opportunity and compile from the vast Sivananda Literature the book titled "Youth ! Arise, Awake and Adopt the Right Path of Life" (16 volumes) on the subject of "Life Building and Successful Living" and publish the same for their study and guidance in the situation of lack of life-building, character-building and man-making education in our modern schools, colleges and universities. He has also conceptualised, designed and developed some programmes and courses on the said subject to be organised and adopted for our modern students for their immense benefits. And with his initiative, Students Awareness Programmes on the subject of "Value Education for Life Building and Successful Living" have been conducted at some Universities, Institutes and Schools for benefits of our modern students. He has also conceptualised, designed and prepared one Certificate Course on the newly conceived and designed subject of "Life Building Science" for benefits of our modern students.

He has been continuing dissemination of such education amongst our modern students with missionary zeal, even after retirement from his banking service.

PART - B - VALUE EDUCATION

Introductory Write-up No. 1

AUTHOR'S FIRST PRAYER TO MODERN STUDENTS

1. The Right Goal of Human Life

Dear Friends ! You are all at your youth period, aged about 14/15 years. You are just in the beginning stage of your life. You are expected to live your precious future life upon this earth plane for another long period of, say, 70/80 years. At this beginning stage, you need to decide "The Goal of Your Life". Because, after deciding the goal of your life at this stage, you will build your precious life properly during your student life and youth period and then make endeavours to achieve the same. And by achieving the goal of your life, you can live your long future life successfully. Therefore, this beginning stage of your life is the right stage to decide the goal of your life.

Generally, modern students decide the goal of their life by aspiring to become doctors, engineers, chartered accountants, management professionals, teachers, lawyers, administrative officers, businessmen, agriculturists, etc. Such goal is their "secular goal" of life. Achievement of secular goal enables them to make financial earning and acquire material prosperity, and by utilising the same, to meet their basic necessities of life and to fulfill their various worldly desires. Thereby, human beings can live an economically prosperous and materially comfortable life.

In this regard, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that, in addition to secular goal, there is another goal, a higher goal of human life. That higher goal is "Achievement of spiritual illumination for liberation of one's soul from the cycle of births and deaths". That

higher goal is called "spiritual goal", as stated in our ancient Spiritual Scriptures and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. That spiritual goal is called the true goal of precious human life. Achievement of the spiritual goal enables human beings to live a truly happy and peaceful life. Achievement of such a higher goal is necessary for human beings so that living of precious human life upon this earth plane becomes complete, purposeful, happy and peaceful. Then only the precious human life upon this earth plane can be said to have been lived successfully and ideally.

Both these goals are "The Right Goals of Human Life."

2. The Right Path of Human Life

Dear Friends ! Human life upon this earth plane is a long journey of, say, 100 years, ideally. It has a great destination to reach i.e. to achieve the goal of life.

This long journey is required to be undertaken in "The Right Path", otherwise the destination can not be reached i.e. the goal of life can not be achieved. This can be well explained with the help of an example. If you want to go to Delhi situated in the north direction, your destination, you need to know the right direction in which you will travel. If you know the same, you can proceed in the right direction and surely reach Delhi, your destination. But, if you do not know the right direction, you will proceed in the wrong direction and reach, say, Chennai, situated in the south direction, instead of reaching Delhi in the north. In that case, all efforts and all pains, all money and all time that you have put in to reach Delhi, your destination, will go in vain. This will result in failures, losses, sorrows and disappointments in your life. Such is the great necessity and importance of knowing the "Right Direction".

Similarly, you greatly need to know the "Right Path of Human Life" so that you can proceed in the right path and

achieve the goal of your life. Knowing "The Right Path of Human Life" means knowing how to build your life rightly by laying its foundation properly and by constructing its superstructure upon the said foundation completely.

After acquiring knowledge about "The Right Path of Human Life", you need to proceed in that right path so that you can build your life accordingly and live your long and precious future life rightly, i.e. economically and materially prosperously as well as spiritually happily and peacefully. If you can live your precious life in such right manner, then only you can be said to live your life upon this earth plane successfully and ideally. Consequently, all efforts and all pains, all money and all time that you are going to put in to live your life will be meaningful, fruitful, rewarding and beneficial to you. Otherwise, it will result in failures, losses, sorrows and disappointments in your life.

Such is the great necessity and importance of knowing "The Right Path" of your precious human life.

3. The Right Time of Human Life

Dear Friends ! You need to know the right path to your destination at "The Right Time" i.e. at the beginning stage of your journey, otherwise you may proceed in the wrong path and can not reach your destination. Similarly, you need to know the right path of your life at "The Right Time" i.e. at the commencement period of your life; otherwise, you may proceed in the wrong path of life and can not achieve the goal of your life and can not live your precious human life successfully.

The right time of your life is your student life and youth period, the first part of human life. Because, during this period, human life is found in a growing, tender and impressionable state. Therefore, it will be very easy for you to build your life rightly during this golden period by laying the foundation of your life properly and strongly; and by constructing the superstructure of your future life upon the said foundation completely, properly,

strongly and nicely. If you can do so, you can live your long and precious future human life successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. But, if you neglect to build your life rightly during your student life and youth period, it will be extremely difficult for them to do so in your future life, because, at the later period of your life, you will be found in a hardened state and not easily amenable to changes. This can be illustrated with the simple analogy of a potter's work. A potter can give any shape to raw clay, mixed with water, to make various types of earthenware such as pots, cups, bowels, plates, glasses, toys, etc. He can also easily change the shape of one type of raw earthenware to another type, because at this stage the raw clay remains soft and therefore, it is amenable to any kind of change. But once the shaped raw earthenware is burnt in the fire, the same becomes hard and not amenable to change and thereafter, the potter can not change the shape of the burnt and hardened earthenware.

Therefore, student life and youth period, the first part of human life, is "The Right Time" to know the right path of precious human life.

4. The Right Education

Dear Friends ! Before proceeding in "The Right Path of Life" at the "The Right Time of Life" in order to achieve "The Right Goal of Human Life", you need to acquire required knowledge about the right path of human life during your student life and youth period. (Right path of human life includes (a) deciding the right goal of precious human life and (b) building the precious human life rightly (i) by laying its foundation properly and strongly and (ii) by constructing its superstructure completely, properly, strongly and nicely). Acquiring required knowledge about the right path of human life during your student life and youth period is extremely important. Because, without acquiring such knowledge, you

can not decide the right goal of your life and also can not build your life rightly during your student life and youth period. Consequently, you can not live your long future precious human life successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully.

Such knowledge can be acquired through "The Right Education" during your student life and youth period. "Right Education" means, apart from secular education, "Life-building, Character-building and Man-making Education". Such education comprises mainly moral, ethical, religious and spiritual education and is called "Value Education" in the modern time. Such education was imparted to the students in the *Gurukulas* and *Rishikulas* in ancient India. But most unfortunately, there is no provision of imparting of "Life-building, Character-building and Man-making Education" to the students in our modern schools, colleges and universities.

5. Spiritual Literature

Dear Friends ! In the situation of lack of "The Right Education", i.e. "Life-building, Character-building and Man-making Education", called "Value Education", in our schools, colleges and universities in the modern time, which was there in the *Gurukulas* and *Rishikulas* in the ancient time, and till the same is restored permanently in our modern schools, colleges and universities, you can study "Spiritual Literature", i.e. standard spiritual scriptures like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other spiritual scriptures of various religions in order to acquire detailed knowledge on life-building, character-building and man-making education. However, those standard spiritual scriptures are in classical languages such as Sanskrit, Urdu, etc. and therefore, it may not be possible for most of the modern students

to study the same as you may not be knowing the said languages. Even if some of them know the said languages and can study these scriptures, the deep, inner, true meaning of the teachings contained in them may not be understood by them. In such a situation, some of the great, spiritually illumined, God-realised modern Saints, Sages and Prophets, who have studied those standard spiritual scriptures meticulously, understood the teachings contained in them correctly and practised those teachings in their life successfully, have written a good number of books on spiritual subject. In their books, they have explained the teachings contained in the spiritual scriptures and given their own commentaries on the same in widely-read modern languages, i.e., English, Hindi, etc. Hence, our modern students can study such books and acquire detailed knowledge on the subject of "Life Building and Successful Living".

One such modern Saint is Swami Sivananda Saraswati, the Founder President of the International Divine Life Society, Rishikesh, Uttarakhand, India. He has written about 300 most valuable books on all aspects of human life, commencing from health and hygiene to religion and spirituality, for guidance of the modern men all over the world. From many of his books, one Book "Youth ! Arise, Awake and Adopt the Right Path of Life" in 16 volumes on different topics of the subject of "Life Building and Successful Living" has been compiled for detailed study and guidance for our modern students. Therefore, they can study the same also and acquire detailed knowledge on the subject of "Life Building and Successful Living".

6. Modern Mind

Dear Friends ! Modern students use to approach all matters in a spirit of inquiry and they first seek to know the 'why' and 'how' of things before accepting, adopting and practising them. They also always expect tangible results of any practice to be undertaken by them. Therefore, before undertaking study of

spiritual literature, you must be desiring to know as to why you should study spiritual literature and what benefits you will derive by studying spiritual literature and practising the teachings contained thein. After knowing the same, you will be interested to study spiritual literature and after studying the same, you will commence practice of the teachings contained therein in your day-to-day life. Thereby, you will derive immense benefits for yourselves.

This can be illustrated with the example of a sweet milk product called *"Rasagola"*. You may find *rasagola* amongst various food items in your plate on the dining table. You may or may not eat *rasagola*. But if you have knowledge beforehand that *rasagola* tastes sweet, that it contains vitamins, that it is rich in protein, that such vitamins and protein are necessary and beneficial for nourishment, growth, development and maintenance of the physical body, then you will surely eat *rasagola* and derive the health benefits for yourself.

Similarly, if you will acquire knowledge about the necessity, importance and benefits of a powerful mind, one of the topics on the subject of "Life Building and Successful Living", surely you will be interested to study the methods of empowering your mind, and then adopt and practise those methods. Thereby, you can empower your mind and derive immense benefits for yourself. Similar is the case in respect of other topics on the subject of "Life Building and Successful Living".

7. This Text Book

Dear Friends ! This text book "Life Building Science" contains introductory write-ups comprising the simple meaning, necessity, importance, manner, benefits, source of knowledge, etc. on various topics on the subject of "Life Building and Successful Living" in 24 lessons. These introductory write-ups, it is firmly believed, will surely satisfy

the inquiring minds of our modern students and tell them the reasons as to why they should study spiritual literature and what benefits they will derive by studying spiritual literature and practising the teachings contained therein in their lives. Thereafter, it is greatly hoped, they will be highly inquisitive and greatly interested, as well as deeply inspired and profoundly encouraged to study spiritual literature. And then, they will undertake study of spiritual literature with great interest and due earnestness, acquire detailed knowledge on various topics on the subject of "Life Building and Successful Living", practise the teachings contained in the spiritual literature in their day-to-day life sincerely and meticulously and derive great benefits for themselves.

8. My Humble Prayer

Dear Friends ! In view of the foregoing, I most humbly, earnestly and fervently pray to you all to kindly study this text book "Life Building Science" with great interest, due attention, firm faith and needed patience, and acquire **introductory knowledge** on various topics on the subject of "Life Building and Successful Living".

Dear Friends ! I firmly believe that after studying this text book and getting introduced to the 24 lessons of the subject of "Life Building and Successful Living", you will be definitely very much inquisitive and greatly interested to acquire **detailed knowledge** on all the 24 topics of the said subject. And for that purpose, you will be highly inspired and immensely encouraged to commence study of spiritual literature and also the aforesaid book of compilation "Youth! Arise, Awake and Adopt the Right Path of Life" (16 volumes), with great interest and due earnestness.

I, therefore, most humbly, earnestly and fervently pray to you all to kindly study spiritual literature and also the aforesaid book of compilation with great interest, due attention, firm faith

and needed patience. Thereby, you will acquire detailed knowledge on all the 24 topics of the subject of "Life Building and Successful Living" and thereafter, you will surely practise the teachings contained in those lessons in your day-to-day life sincerely and meticulously, in your own interest and for your highest welfare and supreme good. Consequently, you will derive immense benefits for yourself.

In this connection, I take this great opportunity to most humbly offer my most earnest, fervent and heart-felt prayer to the Almighty Supreme Lord and all *Rishis, Munis,* Saints, Sages, Prophets, Teachers and Professors to bestow Their Choicest Blessings upon you all for achieving crowning success in your above endeavours.

Introductory Write-up No. 2

Goal of Human Life

(Inaugural Address to Modern Students by Swami Sivachidananda Saraswati)

(Author's Note: During one 04 Days Student Awareness Programme on "Value Education for Life Building and Successful Living" organised at IDM Public School, Bolangir, Odisha, India during November 2019 for guidance of their students, Shri Swami Sivachidananda Saraswati belonging to the Divine Life Society, Rishikesh, India and the Secretary, Sivananda Centenary Boys High School, Bhubaneswar, Odisha, India delivered the inaugural address to the participating students on the topic "The Goal of Human Life".

The said inaugural address of Shri Swamiji is highly enlightening and greatly inspiring. The said address is considered extremely valuable and profoundly beneficial for our modern students. Therefore, the said inaugural address has been collected and reproduced below, with the kind consent of Shri Swamiji, for study, guidance and benefits of our modern students all over.

I most earnestly and fervently pray to our modern students to kindly study the said inaugural address carefully and meticulously, with due earnestness and great interest, and utilise the same for their great personal benefit.)

The above inaugural address of Shri Swamiji is reproduced as under:-

Goal of Human Life

Universal Prayer

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Existence-Consciousness-Bliss Absolute.
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us form egoism, lust, greed,
hatred, anger and jealousy,
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

Blessed students ! Human life upon this earth plane is a long journey of, say, 100 years ideally. Generally, at the commencement of life, that is, during one's youth period, the goal of life is decided so that the long future life can be lived successfully. Therefore, students at high school level usually decide the aim or goal of their life. Some aspire to become doctors, some aim to become engineers, some other desire to become administrative officers, some want to become lawyers. Some other wish to become businessmen and some agriculturists and so on and so forth.

So on completion of education and taking up some profession, vocation, occupation or business or agriculture, students get married and enter into household life. They earn money and meet their day-to-day basic necessities of life such as food, clothing, house, medicines in order to ensure their physical earthly existence. They also get their children admitted in reputed schools, colleges and universities for best quality education, arrange for their marriages with good

candidates in socially renowned and economically wealthy families. They make vigorous efforts to earn more and more money and acquire more and more material assets such as land, bungalow, motor cars, gold ornaments, modern household gadgets, electronic equipments like television, freeze, air conditioner, washing machine, etc. and intend to live a luxurious life. They also go on trying to fulfill their multiple numbers of ever-increasing worldly desires. This is their worldly goal of life. This is known as the secular goal of life.

By achievement of such secular goal, they want to get happiness and peace in life. But human experience since inception of existence shows that such comforts, luxuries, worldly happiness and sensual pleasures do not give lasting happiness and eternal peace in life. While worldly happiness does not last long, it ultimately brings sorrows and sufferings only in life. The hope to get peace remains as a hope only. This is one phenomenon.

Another phenomenon is that all human beings, knowingly or unknowingly, always seek happiness that will last permanently and peace that will be eternal in human life upon this earth plane. But they do not know where to and how to get the same and therefore, they continue to suffer life-long. In this way, they go on earning, eating, enjoying, sleeping and suffering, and one day, they leave this earth plane in utter unhappiness and peacelessness. Thus, they live their precious human life in vain. This has been the phenomenon in human life from the very beginning of human existence; and more so, in the modern times.

But, is there not a higher goal of human life than this secular goal ? Is there not a nobler goal worthy of being achieved by all human beings ? In this connection, a song which is frequently sung by my Spiritual Master His Holiness

Shri Swami Sivananda Saraswai, the great, illustrious, world-renowned Saint and the Founder-President of The International Divine Life Society, Rishikesh, India, comes to my mind. He sings:-

"Is there not a nobler mission than eating,
drinking and sleeping ?
It is difficult to get a human birth,
therefore try to realise this in this birth.
Time sweeps away Kings and Barons,
where is Judhisthira?
Where is Ashoka? Where is Nepolean ?
Where is Hitler ?
Where is Kalidas, Where is Shakespear ?
When your throat is choked at the time of death,
who will help you for your salvation ?
Be up and doing in yogic sadhana,
you will attain eternal peace, infinite bliss.
Be up and doing in *Brahma vichara*,
you will attain immortality."

Our ancient Indian Culture or *Bharatiya Sanskruti* envisages and provides for attainment of a higher goal of human life, a noble goal, a lofty goal, a worthy goal, a great goal of human life. According to our *Bharatiya Sanskruti*, human life is not meant for mere earning, eating, enjoying, sleeping and suffering and one day, leaving this earth plane in futile. Rather, as our Holy ancient Spiritual Scriptures and our Great Saints and Sages say time and again, human life upon this earth plane is meant for achievement of the higher goal of life. That higher goal is to get liberation of one's individual soul from the bondage of the physical human body and from the cycle of births and deaths once for all. This is called *Moksha* or God-realisation. This is also called attainment of immortality. My Spiritual Master His Holiness Shri Swami

Sivananda Saraswai emphatically says time and again that "The Goal of life is God-realisation", and that "Attain this in this present birth itself". This higher goal is called Spiritual Goal of Human Life. This is the True Goal of Human Life. Achievement of this higher goal of life results in attainment of permanent happiness and eternal peace which every human being seeks to. Accomplishment of this higher goal also results in permanent cessation of sorrows and sufferings in human life. This higher goal of human life ought to be achieved by all human beings in their own interest and for their highest welfare and supreme good.

However, our ancient Indian Culture or *Bharatiya Sanskruti* does not rule out achievement of the worldly goal or secular goal of life, which is necessary for living a reasonably comfortable life upon this earth plane. The only thing which our ancient Indian Culture or *Bharatiya Sanskruti* prescribes is that Spiritual Goal is the primary goal of human life and Secular Goal is the secondary goal only. Therefore, human beings, while achieving the secular goal, ought to simultaneously achieve the spiritual goal. They ought to give topmost priority to achievement of the Spiritual Goal rather than the Secular Goal. Thereby, they can live both an economically prosperous life as well as a spiritually happy and peaceful life upon this earth plane. Thus, they can live their precious human life successfully and ideally.

Blessed students ! Please understand this point well, think over the same calmly, carefully and deeply, and then decide your goals of life accordingly.

I invoke the Choicest Blessings of the Almighty Supreme Lord and all *Rishis, Munis*, Saints, Sages, Prophets and Godmen of all nations, religions, faiths and beliefs upon you to enable you to decide your goals of life rightly and achieve the same successfully.

God bless you all !

Questions - 1

1. Please write the "Universal Prayer". (Marks - 10)
2. In which period of human life its goal is decided ? What is the purpose of deciding the goal of life ? (Marks - 5)
3. Please describe the secular goal of life. (Marks - 10)
4. What is the ultimate consequences of achievement of secular goal of human life ? (Marks - 5)
5. What do all human beings, knowingly or unknowingly, always seek in their lives ? Why do they seek the same ? (Marks - 5)
6. How or in what manner do human beings live their precious human life in vain from the very beginning of human existence and more so, in the modern times ? (Marks - 5)
7. Please write the Song on life's nobler mission as sung by Swami Sivananda Saraswati. (Marks - 5)
8. What is the higher goal of human life according to our Indian Culture or *Bharatiya Sanskruti* ? By what name is this higher goal known ? (Marks - 5)
9. What are the consequences or benefits of achievement of the spiritual goal of human life ? (Marks - 5)
10. Which goal of human life is primary and which one is secondary according to our Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
11. In what manner can human beings live their lives upon the earth plane by achieving both secular goal as well as spiritual goal ? (Marks - 5)

Introductory Write-up No. 3

Life Building and Successful Living — A Brief Outline

It is stated in our ancient Spiritual Scriptures and also said by our *Rishis, Munis,* Saints and Sages that human life upon this earth plane is very rare and precious. They also say that the Creator, the Almighty Supreme Lord, has gifted this rare and precious human birth to human beings in order to achieve a higher purpose of human life, that too, in their present birth itself. Therefore, human beings need to decide the right goals of their rare and precious life so that they can make endeavours to achieve that higher purpose in their present human birth itself, in addition to achieving the ordinary purpose of human life. In the absence of goals in their life, they will live their life upon the earth plane aimlessly like a rudderless boat sailing hither and thither in the vast, turbulent and dark sea. Consequently, their rare and precious human life will be wasted and lived in vain. Therefore, human beings need to decide the right goals of their rare and precious life, that too at the very outset of their life, i.e. during their student life and youth period.

After deciding the right goals of rare and precious human life, human beings need to build their life rightly during their student life and youth period, the right period of their life, so that they can make endeavours to achieve the aforesaid higher goal, in addition to the ordinary goal, easily and smoothly in their present human birth itself. Thereby, they can live their rare and precious human life ideally and successfully. What is that right period ?

Student life and youth period is the first part of rare and precious human life and is very valuable. This period of, say, 25 years, is the formative stage in the life of human beings. This period is the right period for human beings to build their rare and

precious human life. Therefore, this period is the golden period of their life. During this golden period, students need to build their rare and precious human life rightly by laying its foundation properly and strongly; and by constructing its superstructure upon the same completely, properly, strongly and nicely. Thereby, they can live their rare and precious life upon the earth plane ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully.

Building of rare and precious human life rightly by laying its foundation properly and strongly and by constructing its superstructure completely, properly, strongly and nicely can be well-understood with the analogy of a house building.

The foundation of a house-building is laid generally with four concrete foundation pillars made with iron rod, stone, chips, sand, cement and water. Thereby, the foundation of the house-building becomes proper and strong, and upon such a well-laid foundation, the superstructure of the house-building can be constructed completely, properly, strongly and nicely. Similarly, the foundation of human life needs to be laid with four foundation pillars, viz. good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. Thereby, the foundation of human life becomes proper and strong, and upon such a well-laid foundation, the superstructure of the human life can be constructed completely, properly, strongly and nicely.

The superstructure of a house building is constructed with four essential facilities, viz. bath room, kitchen, bed room and *puja* room or prayer room. With these facilities, the superstructure of a house-building becomes complete, proper, strong and nice. Similarly, the superstructure of human life is constructed with achievement of four grand goals of ideal human life, viz. adherence to righteousness or *dharma*, achievement of economic prosperity or *artha*, fulfillment of vital

worldly desires or *kama* and attainment of spiritual illumination for liberation of soul from the cycle of births and deaths or *moksha*. These four grand goals are called ethical value, economic value, vital value and spiritual value. These are the four grand goals according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. These four grand goals have been prescribed in our ancient Spiritual Scriptures with a view that living of precious human life upon the earth plane becomes ideal, complete, successful, purposeful, prosperous, happy and peaceful. With achievement of these four grand goals, the superstructure of precious human life becomes complete, proper, strong and nice.

If a house building is built rightly in the above manner, i.e. if the foundation of the house building is laid properly and strongly; and if the superstructure of the house building is constructed thereupon completely, properly, strongly and nicely, human beings can live their entire future life in that building smoothly, comfortably, happily and peacefully. Similarly, during the golden student life and youth period, the first part of human life, if human beings build their rare and precious life rightly in the manner stated above, i.e. if they lay the foundation of their life properly and strongly; and if they construct the superstructure of their future life upon the same completely, properly, strongly and nicely, they can live the remaining three parts of their rare and precious human life, which is a long period of their life of, say, 75 years, ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. In other words, they can live their rare and precious human life successfully, completely, purposefully, prosperously, happily and peacefully. Thus, the rare and precious human life upon the earth plane can be said to be lived ideally.

This is a brief outline of the subject of "Life Building and Successful Living", or, in short, "Life Building Science". We will

discuss brief details on various topics of this subject in our subsequent write-ups.

Students need to acquire knowledge on the subject of "Life Building and Successful Living", or, in short, "Life Building Science", apart from acquiring knowledge on various secular subjects, in their schools, colleges and universities through "Life-building, Character-building and Man-making Education". Such education comprises teachings mainly on moral values, ethical values, religious values and spiritual values and therefore, such education is also called "Value Education" in the modern time. Acquiring knowledge about this subject by students during their golden student life and youth period is vitally necessary, most important and most worthwhile. After acquiring such knowledge, they can practise the knowledge so gained in their daily life and build their rare and precious life rightly, i.e. completely, properly, strongly and nicely. Thereby, they can live their rare and precious human life ideally and successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully.

What is "Life-building, Character-building and Man-making Education" or "Value Education" ? We will discuss the same in the next write-up.

Questions

1. Why has the Creator, the Almighty Supreme Lord, gifted the rare and precious human birth to human beings ? (Marks -5)
2. Why it is necessary for human beings to decide the goals of their rare and precious life ? In the absence of goals in their life, how will human beings live their rare and precious life upon the earth plane ? (Marks - 5)
3. What are the right goals of rare and precious human life as stated in our ancient Spiritual Scriptures and as said by our Saints and Sages; and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* ? (Marks-5)

4. Why is student life and youth period the right period to build human life ? (Marks - 5)

5. What do students need to do during their student life and youth period regarding their lives, how should they do and why should they do the same ? (Marks - 5)

6. How do students need to lay the foundation of their rare and pecious lives ? Please explain the same with the analogy of a house-building. (Marks - 5)

7. How do students need to build the superstructure of their rare and pecious lives ? Please explain the same with the analogy of a house-building. (Marks - 5)

8. Please explain the benefits of building the rare and pecious human life righty with the analogy of a house-building. (Marks - 5)

9. Through what kind of education, students can acquire knowledge on the subject of "Life Building and Successful Living" in their schools, colleges and universities? (Marks - 5)

Introductory Write-up No. 4

Value education (Life-building, Character-building and Man-making Education or Moral, Ethical, Religious and Spiritual Education or Value education) — Its burning necessity in the life of the modern students

(We have discussed in the previous write-up on “Life Building and Successful Living - A Brief Outline” that students need to acquire knowledge on the subject of "Life Building and Successful Living", apart from various secular subjects, in their schools, colleges and universities, through "Life-building, Character-building and Man-making Education". Such education comprises teachings mainly on moral values, ethical values, religious values and spiritual values and therefore, such education is also called "Value Education" in the modern time. Acquiring knowledge about this subject by students during their golden student life and youth period is vitally necessary, most important and most worthwhile.

Thereafter, students can practise the knowledge so gained in their daily life and build their life rightly, i.e. completely, properly, strongly and nicely. Thereby, they can live their rare and precious human life ideally and successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully.

What is "Value Education" ? We will now discuss the same in this write-up.)

Meaning

What is "Value Education" ? Value Education consists of two words, i.e. value and education.

Education, as we generally understand, means imparting of teachings by Teachers on various subjects of study and learning of the same by students in the centres of learning.

Value generally means worth of a thing. Value in human life

means some principle, quality or virtue which a human being believes and for which he has firm conviction to be worthy of possession and good for application and which he expresses in the day-to-day conduct in his life in all circumstances.

Values such as truth, non-violence, self-control, purity, love, compassion, nobility, benevolence, tolerance, generosity, forgiveness, selflessness, friendliness, fellowship, brotherhood, doing good to others or *paropakara,* etc. are basic human values, universal in nature and common for all human beings of the world irrespective of their caste, creed, cult, sect, colour, gender, faith, belief, religion, nationality, etc. These values are worthy of possession, good for application and ideal for expression in the day-to-day conduct by all human beings upon this earth plane.

Thus, value education means imparting of teachings to students on various kinds of values, including moral value, ethical value, religious value and spiritual value, in different spheres of activities in human life with a view to enabling them to learn, understand, appreciate, believe, accept and apply those values in the day-to-day conduct in their lives for their good.

The major sources of the above values are moral science, ethics, religion and spiritual science. Hence, moral education, ethical education, religious education and spiritual education are called Value education.

Values build the character and the life of human beings and also make them as true human beings. Therefore, value education is "Life-building, Character-building and Man-making Education".

Value education is the "Real education".

Now let us discuss the simple meaning of moral education, ethical education, religious education and spiritual education.

Moral and ethical education relates to imparting of teachings to students on moral and ethical qualities or values in life such as truth, non-violence, self-control, celibacy, internal and external

purity, honesty, austerity, non-stealing, non-covetousness, and other prescribed code of conduct or righteous actions or virtuous actions or moral and ethical actions.

Religious education, in this context, means imparting of academic or intellectual or theoretical knowledge or teachings to the students on different religions of the world covering, inter alia, (i) the correct meaning of religion, (ii) the necessity, importance and benefits of religion in human life, (iii) the brief outlines of various religions, the philosophies and teachings of various religions in brief, (iv) the fundamental principles or tenets of various religions, (v) the true concept of religion, (v) the essentials or the internal aspects of all religions which include moral and ethical qualities or values such as truth, non-violence, purity, love, compassion, nobility, benevolence, generosity, forgiveness, selflessness, friendliness, fellowship, brotherhood, doing good to others or *paropakara,* etc. which are universal human qualities and are common to all human beings and all religions of the world at all periods of time and (vi) unity of religions.

However, religious education, for the present, should not include "Religious instructions" i.e. teachings on the non-essentials or the external aspects of different religions such as the methods of worship of God, rites, rituals, sacrifices, observances, ceremonies, festivals, customs, traditions, etc., which are different in different religions and which have been prescribed with a view to suiting to different sections of people of the world having different tastes, temperaments and needs in different geographical locations, historical times, etc. Because, imparting of teachings on such religious instructions or the non-essentials or the external aspects of different religions may lead to misunderstanding, discord, disharmony, quarrels, restlessness, etc. amongst the followers of different religions in the society, nation and world, due to lack of correct interpretation, right understanding,

unanimous views, conclusions and acceptance of the same at the present time. Further, religious education should be non-sectarian in view of prevalence of multiple religions and multiple religious sects or sub-groups in our country. Religious education should also be non-dogmatic and non-bigotry.

Spiritual education relates to the Science of the Self or Soul or *Atman*. It is called *Atma Jnana*. It also relates to *Brahma*, the *Paramatman* or the Supreme Soul or the God. Therefore, it is also called *Brahma Jnana*. It imparts teachings or knowledge to students on various paths for achievement of the higher purpose of human life upon this earth plane i.e. attainment of Liberation of the individual Soul or *Atman* from the cycle of births and deaths or Union of the individual Soul or *Atman* with the Supreme Soul or God or *Paramatman* or *Brahma*, or Self-realisation or God-realisation or *Moksha*, attainment of the state of Perfection, the state of Divinity. Such paths include different kinds of Yoga such as *Karma* Yoga, *Bhakti* Yoga, *Raja* Yoga, *Jnana* Yoga, Vedanta, meditation, prayer, etc.

Sayings in our Holy Spiritual Scriptures and Views of our Saints and Sages

In this context, it is most worthwhile to note some sayings in our ancient Spiritual Scriptures, and some views of our *Rishis*, *Munis*, Saints and Sages on some aspects of education system of our country.

Sayings in our ancient Spiritual Scriptures

Mundaka Upanishad (1.1.4) divides *vidya* or knowledge into two types, viz. *para vidya* and *apara vidya* (द्वे बिद्वे वेदितव्य परा चैवापरा च (मुण्डकोपनिषद - १.१.४)).

Para vidya means Knowledge of the Self or *Atma Vidya*. It is Science of the Self or *Atma*. It imparts knowledge regarding liberation of the individual Soul or *Atman* from the cycle of births

and deaths and its union or merger with the Supreme Soul or the *Paramatma* or the *Brahma*. This *vidya* or knowledge is also called *Brahma Vidya* as it relates to attainment of the *Brahma*, the Supreme Soul, by the individual Soul. *Para vidya* gives spiritual freedom. It results in "Happy and Peaceful Living". *Para vidya* relates to the spiritual aspect of human life and is called Spiritual education or *Aadhyatma vidya. Para vidya* is called the higher *vidya*. It is the Supreme knowledge.

Apara vidya imparts knowledge regarding earning of money and achievement of material prosperity and fulfillment of vital worldly desires. It gives economic freedom. It leads to "Material Prosperity" and results in "Comfortable Worldly Living". It relates to the secular aspect of human life and is called Secular education. *Apara vidya* is called the lesser *vidya*. It is the Ordinary knowledge.

Para vidya or Spiritual education and *Apara vidya* or Secular education are complementary as both are necessary for living a complete, prosperous, purposeful, happy, peaceful successful and ideal human life. And both spiritual education and secular education, combined together, constitute the "Right Education".

Vishnu Purana (1.19.41) says: "सा विद्या या विमुक्तये" (श्री विष्णु पुराण, १.१९.४१) — "Knowledge is that which liberates". It means "That *vidya* or knowledge which liberates the learner is true *vidya* or true knowledge". This true *vidya* or true knowledge means *aadhyatma vidya* or spiritual knowledge and it teaches the learner how to get liberation of his individual soul from the cycle of births and deaths. It relates to the spiritual aspect of human life and is called Spiritual education.

In the *Bhagavad Gita*, (Chapter - 10, verse - 32), *Lord Krishna* says : "Among the sciences I am the Science of the Self" ("अध्यात्मविद्या विद्यानां") — (श्रीमद् भगवद् गीता, अध्याय - १०, श्लोक - ३२).

It means that *Adhyatma Vidya* or the Science of the Self is supreme amongst all types of sciences. It relates to the spiritual aspect of human life and is called Spiritual science or Spiritual education.

Views of the world famous Saint Swami Vivekananda, the world famous Politician and Statesman as well as a Mahatma, the Father of our Nation Mahatma Gandhi and the world famous Saint Swami Sivananda

Views on Education

About "Education" Swami Vivekananda says that:-

"Education is the manifestation of the perfection already in man."

"Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. … If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the rishis."

About "Education" Mahatma Gandhi says that:-

"By education I mean an all-round drawing out of the best in child and man -- body, mind and spirit."

"……Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man, and constitutes the true economics of education. ……"

About "Education" Swami Sivananda says that:-

"Education is the manifestation of the divinity in man."

"Education is the training in the art of living."

"That education which makes you tread the path of truth

and righteousness, which moulds your character, which helps you to attain freedom, perfection and knowledge of the Self and, at the same time, enables you to eke out an honest living, can be called true education."

Views on Spiritual Education

About "Spiritual Education"
Swami Vivekananda says that:-

"Religion is 'the manifestation of the divinity already in man'."

"Every improvement in India requires first of all an upheaval in religion. Before flooding the land with socialistic or political ideas, first deluge the land with spiritual ideas. If you attempt to get secular knowledge without religion, I tell you plainly, vain is your attempt in India; it will never have a hold on the people."

"We must have a hold on the spiritual and secular education of the nation. … You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race."

About "Spiritual Education"
Mahatma Gandhi says that:-

"If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction."

"WITHOUT a national system of education, all our efforts must prove futile. ……Whenever we get Swaraj-raj -- to-day or after some time, it has to be remembered that it will not last long without national education."

About "Spiritual Education"
Swami Sivananda says that:-

"True education must teach not merely some means of earning livelihood, tenets of citizenship, etc., but it must develop moral and spiritual qualities of the student."

"Education must aim at forming a spiritual attitude towards life. Spirituality does not hinder material progress. It buttresses, in fact, material interests. The real advancement and well-being of every society and nation depend upon the right kind of educational basis."

"If an educational system is to be morally effective, it must rest on a spiritual foundation. If this is assured, then science and technology will best serve the interests of mankind. Lop-sided emphasis either on humanities or science alone will not serve the interests of the country. Science is not Godless. Science alone cannot ensure peace and harmony. Humanities alone cannot cure the ills of poverty or safeguard the freedom of the country. There should be a synthetic development of the both."

Necessity of Education

In this universe, every thing is changing and going through a process of evolution. The lowest of the creation i.e. the inanimate stones and mountains evolve into fertile soil. Fertile soils sustain and evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into Divinity, which is the state of their Creator Himself, and thereby, to merge themselves with the Creator or God. With this, the process of evolution gets completed. Attainment of the state of Divinity, which is also known as Union of the individual Soul with the Supreme Soul or Liberation of the Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, is the Supreme Grand Goal of Aspiration of Ideal Human Life , as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints, Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Attainment of such state is possible only in human life amongst all kinds of living beings upon this earth plane but in no other

species of life. Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints, Sages and the Great Ones say that human life upon the earth plane is a rare and precious gift of God, created with the higher purpose of enabling the human beings to attain the state of Divinity. They further say that attainment of such state only bestows permanent happiness, eternal peace and spiritual bliss in human life; and attainment of such state alone results in permanent cessation of worldly sorrows, sufferings, pains and miseries in human life. Therefore, they say that human life ought to be utilised most gainfully for the purpose of attainment of the state of Divinity. When the state of Divinity is attained, and permanent happiness and eternal peace are derived; life is said to be successfully lived, completely lived, purposefully lived, truly lived, worthily lived, happily lived, peacefully lived. Then only human life is said to be ideally lived. Thus only, this rare and precious gift of human birth given to us by God is wisely and gainfully utilised.

Further, human beings have a mixture of animal instincts, human qualities and divine faculties. In the process of their evolution, they need to transform themselves into divinity, into perfection, by shedding their animal instincts like lust, anger, greed, fear, hatred, pride, jealousy, selfishness; developing moral and ethical values and human qualities like non-violence, selflessness, tolerance, courage, goodwill, friendliness, fellowship, brotherhood, doing good to others or *paropakara,* etc.; and unfolding their latent divine faculties like truthfulness, love, purity, compassion, forgiveness etc,. Thereby, they can make endeavours to attain Self-realisation or God-realisation, the state of Divinity, the state of Perfection.

Learning of the knowledge about (i) the method of attainment of the state of Divinity, known as Union of the individual Soul with the Supreme Soul or Liberation of individual Soul from the cycle of births and deaths or Self-realisation or God-

realisation or *Moksha,* which is the Supreme Grand Goal of Aspiration of Ideal Human Life, as stated in our ancient Spiritual Scriptures, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti;* and (ii) the method of transformation of human beings into the state of Divinity, as stated in the above two paragraphs, requires knowledge to be derived through education. Thus is the necessity of education for human beings.

Further, God has endowed human beings, the crown of His creation, with a special faculty i.e. the power of intellect. This power of intellect enables the human beings to think and discriminate between right and wrong. God has also granted complete independence to human beings in the spheres of their thinking and actions. With such independence, human beings can choose between right and wrong and then think, decide and act accordingly. Right action yields good results leading to happiness and peace in their life and wrong action brings in bad consequences resulting in pains, miseries, sorrows and unrest in their life. This happens according to the inexorable Law of Action or *Karma* i.e. "As you sow, so shall you reap". Therefore, it is necessary for human beings to use the power of intellect, the power of discrimination and to know what is right and what is wrong, for their good.

Learning of the knowledge about the science of actions, and the knowledge about discriminating between what is right and what is wrong and then to choose to take right action as stated above also requires education for human beings. Thus is also the necessity of education for human beings.

Acquiring knowledge for the above two purposes constitutes the primary necessity of education for human beings. Education for these two purposes is the true education or the real education. Such education can be acquired in the form of life-building, character-building and man-making education or moral, ethical, religious and spiritual education. Moral, ethical,

religious and spiritual education is called Value Education in the modern time as discussed above. Such education, which was imparted in *Gurukulas* and *Rishikulas* in ancient time, is presently not being imparted in modern schools, colleges and universities of our country.

Simultaneous with the process of their transformation, human beings have to live in this earth plane for some period. During their life span upon this earth plane, they need to survive by maintaining their physical body. For survival of their physical body as well as to meet their individual, family and social needs of secular nature, they need to earn money by taking to some income-generating activities. Learning of how to earn money through such activities also requires knowledge. For acquiring such knowledge also, human beings need education. Acquiring knowledge for this purpose constitutes the secondary necessity of education for human beings. Education for this purpose is called the secular education. Such education only is being imparted in modern schools, colleges and universities of our country.

This, in short, is the necessity of education for human beings.

Without education, human beings, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, live a life similar to that of the animal i.e. taking birth, searching for food, eating, sleeping, procreating, enjoying, fearing, suffering and one day, meeting with death. By living such an animal life, human birth, the rare and precious gift of God, is wasted and the higher purpose of human life is not achieved. Therefore, education is a basic necessity of human beings like food, clothing, house, medicine, etc. and is most vital in human life.

Importance of Education

Importance from individual point of view

Value education or moral, ethical, religious and spiritual

education or life-building, character-building and man-making education of human beings is the foundation upon which the superstructure of their successful life is built and upon which it rests. If the foundation is weak or deficient, the whole superstructure, howsoever strongly and nicely built, is bound to fall down or collapse, leading to destruction and loss. If the foundation is strong and is laid properly, the superstructure built upon it will stand strong and last long. In the same way, deficient education (i.e. secular education only without value education) will "mar" the life of human beings; and right education (i.e. both secular education and value education) will "make" their life. Deficient education may lead to temporary material prosperity and worldly pleasures but can not bring in permanent happiness, eternal peace and spiritual bliss in the personal life of human beings. Instead, it will lead to a life of miseries, diseases, sorrows, sufferings, negativity, scepticism, insecurity, fear, cares, anxieties, depression, unrest, etc. As a result, the rare and precious human life upon the earth plane will be lived in vain i.e. the higher purpose of human life i.e. Union of the individual Soul with the Supreme Soul or Liberation of the individual Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis*, Saints and Sages, and and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, can not be achieved. Consequently, lasting happiness and eternal peace can not be derived and there will not be permanent cessation of worldly sorrows, sufferings, pains and miseries in human life. On the other hand, value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education will not only guide human beings regarding acquiring of true material prosperity in the rightful manner and fulfillment

of legitimate vital worldly desires but also enlighten them on the path of religion and spirituality for achievement of the said higher purpose of human life. On achievement of the said higher purpose of human life, there will be lasting happiness and eternal peace; and permanent cessation of worldly sorrows, sufferings, pains and miseries in their personal life. In addition to this, it will also lead to true prosperity as well as real happiness and eternal peace in their domestic life, social life and national life. Therefore, value education is more important for human beings.

Further, value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education is more important than even the other basic necessities of human life such as food, clothing, house, medicine etc. Because, if the latter are not available to a human being, his physical health only will suffer or in the worst case, he may die. But if value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education is not made available, he may remain physically alive and well, but morality, ethics, character, humanity, nobility, religion and spirituality in him will die; he will live an animal-like life full of sorrows, sufferings, pains and miseries only; he will invite degeneration, downfall, destruction and loss in his personal life and thus, his precious human life will be lived in vain. Therefore, value education is more important, rather most important and most vital for human beings.

Importance from national point of view

Value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education is more important than the other basic necessities of life like food, clothing, house, medicine etc. for a nation also. Because, a nation is said to be built more with its people, its living beings, than with its inanimate vast geographical area, enormous economic development, abundant material prosperity, vast scientific

inventions, great technological advancements, huge military powers, etc. Because, the people of a nation, who have built their lives rightly and empowered themselves profoundly with good physical health, powerful mind, noble character and ethical conduct during their student life and youth period, only can contribute significantly and work constructively towards the development, progress, prosperity, peace and welfare of a nation in all fields of activities. And the people of a nation or the citizens of a nation (more particularly, the students, the future citizens of a nation), who have been imparted right education, i.e. value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education, during their student life and youth period in schools, colleges and universities, only can build their lives rightly in the said manner; and such rightly-educated people only can build a nation rightly and make the nation great. Therefore, it is said that "Student Building leads to Nation Building" or "Nation Building comes through Student Building" or "Nation Building depends on Student Building".

Further, if the basic necessities of life such as food, clothing, house, medicine etc. are not made available to the people of a nation, the people of one generation only will suffer physically or even die. But if a nation can not make value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education available to its people, the people may remain physically alive; achieve great economic development and abundant material prosperity; make vast scientific inventions and great technological advancements; and enjoy huge comforts and enormous luxuries, but morality and ethics; character and humanity; religion and spirituality; patriotism and loyalty to the nation in them will die; the people will get degenerate, there will be downfall, unrest, violence, destruction and loss in the life of the people and in the life of the nation. Thus, the nation will die, its culture will die. The

degeneration will also have similar adverse effects on cumulative basis on the people of a nation, generation after generation, and thus, the civilization of a nation will also die.

In view of the above, value education or moral, ethical, religious and spiritual education or life-building, character-building and man-making education is more important, rather most important and most vital, for a nation also.

Ancient Education

In ancient time, educational centres known as *Gurukulas, Rishikulas* were imparting to students life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in modern time; and also secular education such as languages, mathematics, economics, political science, social science, medical science, architecture, fine arts, sculpture, weaponry, etc. The purpose of education was life-building, character-building, man-making and self-development.

Consequently, the ancient students could know the right goals and the right path of their life. They were proceeding in that path and were able to build their life rightly by laying a proper and strong foundation of life and by constructing thereupon a complete, proper, strong and nice superstructure of life. They were achieving all-round developments of their physical body, mind, intellect, heart and soul. Overall, they were living an ideal student life. Further, they were able to build themselves adequately to stand on their own legs and earn their livelihood indepentently. They were also able to face the challenges and difficulties of real work-a-day life and to keep on proceeding forward optimistically and patiently amidst unfavourable circumstances and adverse situations.

They were also developing themselves as good human beings; and were adhering to righteousness and practising

spirituality in their day-to-day life. They were living their precious life in accordance with our Indian Culture or *Bharatiya Sanskruti* and endeavouring to achive the higher purpose of precious human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, as stated in our ancient Spiritual Scriptures; and thereby, they were living their rare and precious life with lasting happiness and eternal peace; without worldly sorrows and sufferings. Thus, their future life was ideal, successful, complete, purposeful, prosperous, happy and peaceful.

Modern Education

But in modern time, the ancient system of education was reportedly replaced* by the western system of education by the Britishers during their more than 200 years of rule over our country with ulterior motive to "break the very backbone of our nation, which is our spiritual and cultural heritage" and in order to keep our nation as a "truly dominated" one. Consequently, our schools, colleges and universities teach our students only secular

*This is very much clear from the following excerpt from the reported speech of Thomas Babington Macaulay delivered by him in the British House of Commons on the 02nd February 1835 when there was British rule in our motherland:-

"I have travelled the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and great than their own, they will lose their self esteem, their native cultures and they will become what we want them a truly dominated nation."

Mr. Macaulay had also reportedly said "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

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education, that too on western pattern. There is no provision for imparting of life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in modern time.

Consequently, our modern students are deprived of the same. They are not imparted teachings on the right goals and the right path of human life; and on the manner of building their life rightly and living the same successfully. They have become victims of such situation and many of them proceed in the wrong path of life. Consequently, the foundation of their life becomes weak with poor physical health, weak mind, non-observance of celibacy, pitiful/not-so-noble character and undesirable/not-so-ethical conduct. They are unable to achieve all-round development of their physical body, mind, intellect, heart and soul. They are unable to bring out the best in them. Overall, they are not able to live an ideal student life like the ancient students. Further, they are unable to build themselves adequately to stand on their own legs and earn their livelihood independently. They are also unable to face the challenges and difficulties of real work-a-day life and to proceed forward optimistically and patiently amidst unfavourable circumstances and adverse situations. They are also not able to develop themselves as good human beings when compared with the ancient students.

Further, they are devoid of knowledge about our great ancient Indian Culture or *Bharatiya Sanskruti*, and about the *parama lakhya* or the supreme goal of human life, *dharma* or religion, *adhyatma* or spirituality. Consequently, they do not adhere to righteousness and moral and ethical values and do not practise spirituality in their life. In stead, they live their future

household life in a predominantly materialistic pattern with enormous worldly enjoyments and abundant sensual pleasures. Thereby, their future life is spent in sorrows, sufferings, miseries and failures, without achievement of the higher purpose of human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*. (Achievement of this higher purpose is the supreme grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Achievement of this grand goal alone bestows lasting happiness and eternal peace; and results in permanent cessation of worldly sorrows and sufferings in human life). Thus, our modern students are unable to live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life. Consequently, they are undergoing catastrophic conditions and are suffering from irreparable damages and incurring permanent losses in their lives.

The adverse effects of the faulty/ deficient modern education system have also been befalling on our elderly persons, our teachers and professors, our family, our society, our culture and our nation.

Necessity for restoration of life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in modern time, in the schools, colleges and universities of our country

In this context, it is most important to note here that students can learn how to build their character and how to perform ethical conduct by acquiring moral and ethical education. Also, they can learn how to live religious and spiritual life by

acquiring knowledge about *dharma* or religion and *adhyatma* or spirituality through religious education and spiritual education. But imparting of moral, ethical, religious and spiritual education, which was there in educational centres known as *Gurukulas*, *Rishikulas* in ancient time, has not yet been restored in modern schools, colleges and universities of our country. The reason for the same could be that imparting of such types of education, more particularly religious education, is considered by many in modern time as anti-secular and also violative of the provisions of the Article 28 of the Constitution of India.

In this connection, it is to be noted that all high level Commissions and Committees constituted in our country since independence in 1947 such as the Radhakrishnan Commission (1948-49), Kothari Commission (1964-66), National Policy on Education (1986), Ramamurti Committee (1990), Central Advisory Board of Education (CASE) Committee on Policy (1992), Planning Commission Core Group on Value Orientation of Education (1992), S.B. Chavan Committee (1996-99) have spoken about the necessity of and given their recommendations for restoration of moral, ethical, religious and spiritual education in all schools, colleges and universities of our country.

Further, in W.P.(C) No. 98 of 2002 in the case of Ms. Aruna Roy and Others vrs. Union of India and Others, the Hon'ble Supreme Court of India have also observed that introduction of study of religions (or religious education), as distinguished from religious instructions, in educational institutions of our country, wholly maintained out of State funds, (a) is not anti-secular and also (b) is not violative of the provisions of the Article 28 of the Constitution of India (which prohibits imparting of religious instructions in any educational institution wholly maintained out of State funds); rather such education is necessary in the life of the children to grow as good human beings and in the life of the people to control their wild animal instincts and achieve spiritual growth and higher goal of human

life. (For brief details on these two points, please go through the write-up on "Religious education is not anti-secular and is not violative of the provisions in our Constitution" included in Appendix — 1 of this book).

Therefore, imparting of moral, ethical, religious and spiritual education, more particularly religious education, in modern schools, colleges and universities of our country is not anti-secular and also is not violative of the provisions of the Article 28 of the Constitution of India. Thus, there is no constitutional/legal obstruction/impediment for imparting of moral, ethical, religious and spiritual education, more particularly, religious education, to our students in modern schools, colleges and universities of our country, which are wholly maintained out of State funds. And there is no constitutional/legal obstruction/ impediment at all for imparting of such education to our students in all other modern schools, colleges and universities of our country including the private ones.

In spite of the above, life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in the modern time, has not yet been restored in modern schools, colleges and universities of our country; and has not yet been included in the study curriculum.

In this connection, it is most worthwhile to note that life-building, character-building and man-making education or moral, ethical, religious and spiritual education is the "soul" of an ideal study curriculum while secular education on various subjects of study is its body. Therefore, life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in the modern time, needs to be restored and included in the present study curriculum and imparted to the students in our modern schools, colleges and universities most urgently and immediately, withour further loss of time, in the larger interests of our moden students, as well as

our elderly persons, our teachers and professors, our family, our society, our culture and our nation.

Necessity of Study of Spiritual Literature

In this situation and till life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in the modern time, is restored permanently in our modern schools, colleges and universities, our modern students need to study, in their own interest, Spiritual Literature, because the same is the source of moral, ethical, religious and spiritual education. By studying Spiritual Literature, they can learn life-building, character-building and man-making education or moral, ethical, religious and spiritual education or value education; and get necessary guidance in the matter of deciding the right goals of precious human life; knowing the right path of precious human life; building their precious human life rightly by laying a proper and strong foundation and by constructing thereupon a complete, proper, strong and nice superstructure during their golden student life and youth period; and for living the same completely, purposefully, prosperously, happily, peacefully, successfully and ideally.

What is Spiritual Literature ? We will discuss the same in the next write-up.

(This write-up is a revised, recast and abridged version of the complier's write-up on "Restoration of Moral, Religious and Spiritual Education" included in the book of compilation "Youth ! Arise, Awake and Adopt the Right Path of Life", published in 2012).

Questions - 1

1. Why do students need to acquire knowledge on the subject of "Life Building and Successful Living" in their schools, colleges and universities ? (Marks - 5)
2. What is the meaning of "value" and of "values in human life" ? (Marks - 5)

3. Which values are basic human values, universal in nature and common for all human beings of the world irrespective of their caste, creed, cult, sect, colour, gender, religion, nationality, etc. ? (Marks - 5)

4. What are the major sources of the basic human values ? By what name is moral education, ethical education, religious education and spiritual education called ? (Marks - 5)

5. What is the meaning of "Value education" ? (Marks - 5)

6. Why is value education "Life-building, Character-building and Man-making Education" ? (Marks - 5)

7. What is the simple meaning of "Moral and ethical education" ? (Marks - 5)

8. What is the simple meaning of "Religious education" ? (Marks - 5)

9. Why should religious education be non-sectarian, non-dogmatic and non-bigotry ? (Marks - 5)

10. What is the simple meaning of "Spiritual education" ? (Marks - 5)

11. Into how many types does the *Mundaka Upanishad* divide vidya or knowledge ? (Marks - 5)

12. What is the meaning of *"Para vidya"* ? What does it give and what does it result in ? (Marks - 5)

13. Why is *"Para vidya"* called Spiritual education? (Marks - 5)

14. What is the meaning of *"Apara vidya"* ? What does it give and what does it result in ? Why is it called Secular education? (Marks - 5)

15. Why are *Para vidya* or Spiritual education and *Apara vidya* or Secular education complementary ? Which educations do constitute the "Right Education" ? (Marks - 5)

16. Which Holy Scripture says *"Sa vidya ya vimuktaye"*? What does this saying mean ? (Marks - 5)

17. What does Lord Krishna say about *vidya* or education in the *Bhagavad Gita* ? (Marks - 5)

18. What does Swami Vivekananda say about "Education" ? (Marks - 5)
19. What does Mahatma Gandhi say about "Education" ? (Marks - 5)
20. What does Swami Sivananda say about "Education" ? (Marks - 5)
21. What does Swami Vivekananda say about "Spiritual Education" ? (Marks - 5)
22. What does Mahatma Gandhi say about "Spiritual Education" ? (Marks - 5)
23. What does Swami Sivananda say about "Spiritual Education" ? (Marks - 5)
24. Learning of the knowledge about the method of attainment of the state of Divinity, known as Union of the individual Soul with the Supreme Soul or Liberation of Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Goal of Aspiration of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, requires education of human beings. Please explain the same. (Marks - 5)
25. Learning of the knowledge about the method of transformation of the human beings into the state of Divinity requires knowledge to be derived through education. Please explain the same. (Marks - 5)
26. Please state briefly the two purposes which constitute the primary need for education of human beings. In which name education for this purpose is called ? (Marks - 5)
27. Learning of the knowledge about earning money also requires knowledge. For acquiring such knowledge also human beings need education. Please explain the same. (Marks - 5)
28. Please state briefly the purpose which constitutes the secondary need for education of human beings. In which name

education for this purpose is called ? (Marks - 5)

29. Please state briefly what is meant by spiritual education and secular education ? (Marks - 5)

30. Please narrate the importance of education in the life of human beings from individual point of view. (Marks - 10)

31. Please narrate the importance of education from national point of view. (Marks - 10)

32. What type of education is the foundation upon which the superstructure of successful human life is built and upon which it rests? (Marks - 5)

33. Please explain how deficient education mars the life of human beings. (Marks - 5)

34. Please explain how right education makes their life. (Marks - 5)

35. Please explain how value education is more important than even the other basic necessities of human life such as food, clothing, house, medicine etc. (Marks - 5)

36. Please explain how value education is more important than even the other basic necessities of human life such as food, clothing, house, medicine etc. for a nation also. (Marks - 5)

37. What type of education was being imparted in the *Gurukulas, Rishikulas* in ancient time in our country ? How were the ancient students benefitted thereby ? (Marks - 5)

38. What type of education is being imparted in schools, colleges and universities in modern time in our country ? How is such education deficient ? How are the modern students suffering because of such deficient education ? (Marks - 10)

39. Upon whom, besides the students, the adverse effects of the deficient modern education system have been befalling ? (Marks - 5)

40. Please state the names of the Commissions and Committes which were constituted in our country since 1947 to look into our modern education system ? What is their general

recommendation ? (Marks - 5)

41. Please state the observation of the Hon'ble Supreme Court of India about religious education in the W.P.(C) No. 98 of 2002 in the case of Ms. Aruna Roy and Others vrs. Union of India and Others ? (Marks - 5)

42. Which literature should our modern students need to study, in the situation of lack of life-building, character-building and man-making education, called value education, in our schools, colleges and universities of our country? What guidance can they get by studying such literature ? (Marks - 5)

Questions - 2

(Students may answer the following questions after studying the write-up on "Religious Education is not anti-secular and is not violative of the provisions in our Constitution" incorporated in Appendix - 1 of this book)

1. What provisions of the Constitution of our country are considered as the main obstacles in the matter of restoration of religious and spiritual education in the educational institutions of our country? (Marks - 5)

2. Why have been the words "Secular" and "Religious instruction" as embodied in our Constitution widely misinterpreted, misunderstood and misconstrued by many people in our country? (Marks - 5)

3. When was the word "Secular" added to the Preamble of the Constitution of our country and through which Amemdment Act ? (Marks - 5)

4. What has been the commonly misunderstood meaning of the word "Secular" in the minds of most of the people of our country ? (Marks - 5)

5. Why have many persons interpreted the word "Secular" negatively as anti-God, anti-Religion, anti-Spiritual etc.

(Marks - 5)

6. In which type of educational institutions of our country the Article 28(1) of the Constitution of India prohibit imparting of religious instruction ? (Marks - 5)

7. What has been the commonly misunderstood meaning of the words "Religious instruction" in the minds of most of the people of our country ? (Marks - 5)

8. What is the common meaning of the word "Secular" as per the judicial interpretation of the Hon'ble Courts of our country, including the Hon'ble Supreme Court, the Apex Court of our country ? (Marks - 5)

9. What is the judicial interpretation of the word "Religious instruction" as has been observed by the Hon'ble Supreme Court of India, the Apex Court of our country, in the case of Ms. Aruna Roy and others vrs. Union of India and others in W.P. (C) No. 98 of 2002 ? (Marks - 5)

10. Is there any constitutional obstacle/ bar for restoration of study of religions or religious education and spiritual education in the educational institutions of our country, as read and understood from the observation of the Hon'ble Supreme Court of India, the Apex Court of our country, in the case of Ms. Aruna Roy and others vrs. Union of India and others in W.P. (C) No. 98 of 2002 ? Why is such education necessary in the educational institutions of our country ? (Marks - 5)

Introductory Write-up No. 5

Spiritual Literature — Its great benefits for modern students in life building and successful living

(We have discussed in the previous write-up on "Value Education" that in ancient time, educational centres known as *Gurukulas, Rishikulas,* were imparting to students life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education in modern time, as well as secular education on different subjects. But there is no provision for imparting of life-building, character-building and man-making education or moral, ethical, religious and spiritual education or value education in the modern time, in the schools, colleges and universities of our country. Hence, till the same is restored permanently in our modern schools, colleges and universities, our modern students need to study, in their own interest, Spiritual Literature, because the same is the source of life-building, character-building and man-making education or moral, ethical, religious and spiritual education or value education.

By studying Spiritual Literature, our modern students can acquire necessary knowledge and guidance in the matter of deciding the right goals of precious human life; knowing the right path of precious human life; building their precious human life rightly by laying a proper and strong foundation and by constructing thereupon a complete, proper, strong and nice superstructure during their golden student life and youth period; and for living the same completely, purposefully, prosperously, happily, peacefully, successfully and ideally. In this manner, they can derive immense benefits by studying Spiritual Literature.

What is Spiritual Literature ? We will now discuss the same in this write-up.)

Spiritual Literature

"Spiritual Literature" means standard works like *Vedas,*

Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta and other Holy Spiritual Scriptures of various religions. "Spiritual Literature" also means the books written by spiritually illumined, God-realised *Rishis, Munis*, Saints, Sages and Prophets.

Those standard spiritual literatures are in classical languages such as Sanskrit, Urdu, etc. and therefore, it may not be possible for most of our modern students to study the same as they may not be knowing the said languages. Even if some of them know the said languages and can study those scriptures, the deep, inner, true meaning of the teachings contained in them may not be understood by them.

In such a situation, some of the great, spiritually illumined, God-realised modern Saints and Sages and Prophets, who have studied those standard spiritual scriptures meticulously, understood the teachings contained in them correctly and practised those teachings in their life successfully, have written a good number of books on spiritual subject. In their books, they have explained the teachings contained in the ancient spiritual scriptures and given their own commentaries on the same in simple manner and in widely-read modern languages like English, Hindi, etc. Hence, our modern students can study such books and easily acquire detailed knowledge on various topics on the subject of "Life Building and Successful Living" or, in short, "Life Building Science", such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian culture, religion, spirituality, etc. Thereafter, they can practise the same in their day-to-day life, decide the right goals and the right path of their precious human life; build their precious human life rightly by laying a proper and strong foundation and by constructing thereupon a complete, proper, strong and nice superstructure during their golden student life and youth period; and live the same completely, purposefully, prosperously, happily, peacefully, successfully and ideally. Thereby, they will derive immense benefits for themselves.

One such modern Saint is Swami Sivananda Saraswati, the

Founder President of the International Divine Life Society, Rishikesh, Uttarakhand, India. He is regarded all over the world as a towering, perfect, spiritually-illumined, God-realised Saint of the modern time. He has written many books on almost all aspects of human life, commencing from health and hygiene to religion and spirituality. By studying those books our modern students can learn teachings on almost all topics of the subject of "Life Building and Successful Living" or, in short, "Life Building Science" which they require the most. Therefore, our modern students can most profitably study the books written by him.

Now, let us discuss briefly about Swami Sivananda Saraswati and Sivananda Literature.

Swami Sivananda Saraswati

Swami Sivananda Saraswati was born as Kuppuswamy on the 08th September 1887, in the illustrious family of the sage Appayya Dikshitar and several other renowned saints and savants. His mother also belonged to a highly religious family. He had a natural flair for a life devoted to the study and practice of Vedanta.

He had an inborn desire to serve all humanity. His passion for service drew him to the medical career and he became a doctor by profession. He went to Malaya and rendered his medical service to the sick people. In the hospitals in Malaya in which he worked, he spent all his energy and time in relieving human sufferings by serving the sick and the poor, day and night, with a sympathetic heart. This type of selfless service gave him purification of heart and mind, and led him to the spiritual path.

In course of his medical service, his inborn spirit of *vairagya* or dispassion came out from within. Then, he gave up the life of ease, comfort and luxury, renounced his lucrative medical career at Malaya in 1923, came back to India, settled down at Rishikesh, Himalayas, obtained *sannyasa diksha* from his Spiritual Preceptor or *Aadhyatmik Guru Paramahamsa* Shri Swami Viswananda Saraswati and took to the life of complete renunciation or *sannyasa*

life. He practised intense spiritual austerities and prolonged deep meditation; and attained Spiritual illumination or Self-realisation or God-realisation or *Moksha*. He shone as a great Yogi, *Para Bhakta*, Saint, Sage and *Jivanmukta* (One liberated while living). The doctor of the body and mind became the doctor of the soul.

Swami Sivananda Saraswati is a broad-minded, catholic, liberal, world-renowned saint of modern India. He believes in the common Fatherhood of One God and universal brotherhood of all human beings. To him, all human beings, irrespective of their religion, faith, belief, nationality, caste, creed, colour, sect, gender, etc., are equal. Many of his disciples and followers include christians and muslims, apart from hindus. He treats all religions as essentially one. He pays equal respect to all religions; and exhorts that all religions speak the same truth. He also says that the essence of all religions, i.e. universal good qualities like truth, non-violence, purity, love, compassion, forgiveness, tolerance, brotherhood, doing good to others, etc., is one. He worked for unity of religions in the society and the world. He also worked for world peace.

The International Divine Life Society, Rishikesh founded by him is purely a non-sectarian spiritual organisation and anybody who vows to adhere to truth, non-violence and purity can become its member, irrespective of his religion, faith, belief, caste, creed, colour, sect, gender, nationality, etc. Many christians and muslims, apart from hindus, are also its members. The main objective of the said society is dissemination of spiritual and cultural knowledge amongst the people. The purpose of such dissemination is that people can acquire spiritual knowledge and thereafter, they can practise the same and transform themselves into "Divinity" by shedding their animal instincts, developing human qualities and unfolding their latent divine faculties. Thus, they can live a noble, ethical and spiritual life and make endeavours to attain Self-realisation or God-realisation or *Moksha*, the state of Divinity, the state of Perfection, which is the Supreme Grand Goal of Ideal Human Life, as stated in our ancient

Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Thereby, they can derive lasting happiness and eternal peace and there will be permanent cessation of worldly sorrows, sufferings, pains and miseries in their life. Thus, they can live their rare and precious human life upon the earth plane happily, peacefully, successfully and ideally.

After attainment of spiritual illumination, the mission of life of Swami Sivananda Saraswati became dissemination of the spiritual knowledge that he gained during his severe austerities, prolonged meditation and intense spiritual *sadhana* amongst the entire humanity in order to show them the right path of life. With such mission, he commenced his real service to the entire modern mankind. Millions of people across the world, irrespective of their religion, faith, belief, caste, creed, cult, sect, colour, gender, nationality, etc. flocked to Swami Sivananda Saraswati for spiritual guidance, light and solace. Swami Sivananda Saraswati embraced them all and showed them the right path of life.

Sivananda Literature

The intense desire of Swami Sivananda Saraswati to disseminate spiritual knowledge amongst the entire modern mankind and his mission to serve them through such dissemination made him to write more than 300 most valuable books. He wrote those books on all aspects of human life, commencing from health and hygiene to religion and spirituality and for all categories and all classes of people, for their guidance. His books are known as Sivananda Literature, which is regarded as a class by itself. Sivananda Literature is widely read through out the world and has earned great eminence all over the world. Sivananda Literature is a many-sided, all-inclusive and comprehensive veritable ocean of most valuable immortal teachings with several unique features. Those teachings are greatly enlightening and immensely beneficial for the entire modern mankind including the modern students and youth. Swami Sivananda Saraswati had

special interest for the education, development and welfare of the modern students and youth and therefore, he has written many books specifically for their benefits. Some of his books have been prescribed as text books in some schools and colleges.

Sivananda Literature can eminently meet the requirements of our modern students for the following four broad reasons:-

(A) Firstly, Sivananda literature is vast and rich with teachings on almost all topics on the subject of "Life Building Science" which are most acutely needed by our modern students.

Sivananda literature is vast and rich with right kind of teachings on almost all topics of life-building, character-building and man-making education or the subject of "Life Building and Successful Living" or, in short, "Life Building Science" such as good physical health, powerful mind, noble character *(satcharitra)*, ethical conduct *(sadachara)*, celibacy *(brahmacharya)*, Indian Culture *(Bharatiya Sanskruti)*, religion *(dharma)* and spirituality *(adhyatma)*, etc. Our modern students need such education the most and that too, very acutely, for building their life rightly, i.e. for laying the foundation of their life properly and strongly and for constructing the superstructure of their life completely, properly, strongly and nicely; and for living their life completely, purposefully, prosperously, happily, peacefully, successfully and ideally. The teachings contained in Sivananda Literature are very comprehensive and self-contained. Therefore, our modern students can have the opportunity of studying all those teachings and meeting all their requirements on all such topics from a single source.

(B) Secondly, Sivananda Literature is unique with several special features.

Sivananda Literature is unique with several special features, some of which are stated as under.

(1) Sivananda Literature contains the essence of

all spiritual scriptures and religious literatures:-

Most of the spiritual scriptures and religious literatures in their original are said to be archaic and have been written many a time in obscure and allegorical language. Also many such scriptures have been written in the form of verses and *sutras,* without being expounded. Therefore, the real or deep or inner meaning of the teachings contained in those scriptures is not easily comprehensible and is not immediately perceptible to the vast majority of the modern men. Hence, Swami Sivananda Saraswari studied and churned those scriptures and literatures, brought out the most precious essence of the teachings contained in them and presented such essence of the teachings in the books written by him. The common modern mankind can study those books containing such essence, and that too, from one source, with great ease and can understand the teachings contained therein correctly.

(2) Sivananda Literature is practical:-

The teachings of Swami Sivananda Saraswati are not merely academic, theoretical or abstract teachings, but are practical. His writings spotlight the practical aspects of religion and spiritual science. His teachings tell the readers not so much of what they should believe in or what they should merely know, but what they should practically do and how they should practise in their daily life in order to achieve success. Thus, Sivananda literature is ready-made practical instructions for the readers for their direct and instant practice. Therefore, the readers need not go to somewhere else in order to find out the practical instructions for putting them in their spiritual practice or *aadhyatmik sadhana* in their life.

(3) Sivananda Literature is based on his personal experiences and is, therefore, very powerful, forceful and effective:-

The writings of Swami Sivananda Saraswati are based on his own personal experiences. He wrote those teachings only after

successfully applying, practising and experiencing the same in his own life. His teachings are charged with the divine power which he derived from his own severe austerity, deep meditation, prolonged spiritual practice or *aadhyatmik sadhana* and God-realisation. Therefore, the writings of Swami Sivananda Saraswati are very powerful, forceful and effective and those directly penetrate into the hearts of the readers.

(4) Sivananda Literature is highly awakening, greatly inspiring, heart-touching, soul-elevating and life-transforming:-

Swami Sivananda Saraswati being a God-realised saint, his writings are a very powerful awakener. Those writings instantly awaken the modern men, students and youth to rise from their slumber and then profoundly inspire them to start living a noble, ethical and spiritual life. His writings are heart-touching, soul-elevating and life-transforming. Reading of a few sentences of his writings is enough to bring about radical change in the life of the readers and transform them, even atheists, into spiritual persons.

(5) Sivananda Literature is scientific and therefore, highly acceptable and greatly appealing to the modern men, students and youth:-

The modern men, more particularly, the modern students and youth, approach all matters in a spirit of investigation and they seek first to know the 'why' and 'how' of things before accepting them. They also always expect tangible results of any practice to be undertaken by them. To such modern men, students and youth, Sivananda Literature, which gives a rationalistic treatment to the subject and usually explains the subject in a scientific manner, is highly acceptable and greatly appealing.

(6) Sivananda Literature infuses optimism, positivism, enthusiasm, hope, faith, confidence and encouragement in the minds of the modern men, students

and youth:-

The writings of Swami Sivananda Saraswati are always positive in their tone. Therefore, Sivananda Literature infuses optimism, positivism, enthusiasm, hope, faith, confidence and encouragement in the minds of the modern men, students and youth. When enthusiasm lacks and faith wavers, the living words of Swami Sivananda Saraswati infuse fresh zeal and revive faith in the hearts of the readers. Further, Swami Sivananda Saraswati always took the positive course of encouraging and infusing new hope and optimism into the minds of the modern men, students and youth; and seldom took condemnatory attitude towards them. Therefore, his literature greatly appeals to the modern men, students and youth and are highly effective in moulding their thoughts and conduct.

(7) Sivananda Literature has been written in the widely-used modern and simple language:-

Swami Sivananda Saraswati has presented his writings to the modern men, students and youth in the widely-used modern language, viz. English. Also, Swami Sivananda Saraswati has written his books in very simple language, in short sentences and without using difficult and complicated words. His writings are also very clear and lucid. Therefore, the vast common modern men, students and youth, even a high school student, can easily read his writings and very well understand their meaning even with a single reading.

(8) Sivananda Literature attaches great importance on practice of spirituality commencing from the student life and youth period itself:-

As the well-wisher of the students and youth, Swami Sivananda Saraswati exhorts, inspires and encourages modern students and youth to commence practising spirituality, together with their school/ college/ university education, from their student life and youth period itself instead of postponing it to a distant future or to the post-retirement period. Because student life and youth period is

the most precious and most conducive period in one's life when one is in best state of health and mind and therefore, they can easily and effectively practise spirituality and thereby, they can derive maximum benefits for themselves.

(C) Thirdly, Sivananda Literature is universal in scope.

Swami Sivananda Saraswati deeply studied the spiritual scriptures of the ancient and modern times; and the scriptural writings of almost all great saints, sages and prophets of all religions of the world, collected the cream of the same and presented them in his books in his own language and in his inimitable style. His writings are thus a beautiful unification and synthetic combination of such diverse teachings. Therefore, the teachings contained in his books are universal in scope. And hence, his teachings are acceptable, appealing and beneficial to all people of the whole world irrespective of their nationality, religion, faith, belief, cult, caste, creed, sect, colour, gender, etc. Millions of people belonging to different nations, religions, faiths, beliefs, sects, creeds, colours, etc. all over the world have studied his books and derived immense benefits.

(D) Fourthly, Sivananda Literature is highly student-friendly.

Swami Sivananda Saraswati had special interest in the modern students and youth. He imparted them teachings regarding good physical health, powerful mind, noble character, ethical conduct, celibacy, personality development, success in life, religion, spirituality, etc. He tried to mould the students through imparting of moral, ethical, religious and spiritual teachings. He spoke to the students not as a Master, but as a friend and well-wisher. He always took the positive course of encouraging and infusing new hope and optimism into students and youth; and seldom took condemnatory attitude towards them. Therefore, his teachings are highly appealing to the students and youth. He also addressed the students and youth directly which

gives them the feeling of a personal touch and also which creates a feeling of intimacy, sense of interest and ready acceptability of his teachings in their minds. His teachings are in simple language and even a high school student can understand the same well. In view of these, Sivananda Literature is highly student-friendly. Therefore, the teachings of Swami Sivananda Saraswati have been well-received and readily accepted by the modern students and youth. Millions of modern students all over the world have been studying Sivananda Literature and are deriving immense benefits for themselves.

With such vast and rich contents and with so many unique features, Sivananda Literature can eminently meet the requirements of our modern students and guide them for proceeding in the right path of life, and for building their life rightly by laying a proper and strong foundation with good physical health, powerful mind, noble character *(satcharitra),* ethical conduct or good conduct or righteous conduct or virtuous conduct *(sadachara),* with strict observance of complete celibacy *(purna brahmacharya) ;* for attaining integrated and harmonious development of their physical body, mind, intellect, heart and soul; for developing an excellent personality; for acquiring knowledge on Indian Culture *(Bharatiya Sanskruti),* religion *(dharma)* and spirituality *(adhyatma)*; for becoming good human beings; for constructing the superstructure of their life completely, properly, strongly and nicely; for living the religious and noble life; for living the spiritual life for achieving the higher purpose of human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, which is the Supreme Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures, and according to our country's great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti;* and thus, for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual.

In this connection, the world-renowned saint Swami Krishnananada Saraswati, one of the great disciples of Swami Sivananda Saraswati says "x x x x At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: "I speak as your humble Sevak and 'Hitakankshi'. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own." Gurudev's gift, not only to youth but to the whole mankind, is his literature, sweet and sublime, vast and luminous — the Divine Literature in commemoration of which the Sivananda Literature Festival is being celebrated today (July 20, 1959) throughout the whole world.

Millions the world over have benefited materially and spiritually through the study of Swamiji's life-transforming works."

The teachings of Swami Sivananda Saraswati from his saintly heart as contained in Sivananda Literature are immortal. Therefore, those are a great blessing not only to the generation in which he lived but also to the generation and generation to come after him. The world-renowned saint Swami Chidananda Saraswati, one of the foremost and great disciples of Swami Sivananda Saraswati, while delivering a talk on His Holy Spiritual Master said "Our daily life should be a response to that call from darkness to Light. And Holy Master, having become illumined with that Light, wished to share it with all mankind, with all his brethren. And this great and intense urge from his great heart manifested itself as 300 books and his free distribution of innumerable pamphlets. This sharing was one hundred per cent of his life. It marked his entire being — share! "May all be illumined. May all attain that great peace. May all become blessed. May all become liberated!" That was Holy Master!" He

further said, "And through this institution that he established, he continues to do that sublime work. Fortunate indeed is mankind. Blessed are generations that have come after him, for he made his light to shine perpetually. He has made it akhanda jyoti. He has made a permanent, unbroken light, banishing the darkness, illumining the pathway of life of all sincere seekers."

In view of the foregoings, Sivananda Literature can eminently meet the requirements of our modern students on various topics of life-building, character-building and man-making education or the subject of "Life Building and Successful Living" or, in short, "Life Building Science" for ever, generation after generation, and hence, our modern students can most profitably study Sivananda Literature and derive immense benefits in their lives, both secular and spiritual.

A topic-wise list of selected books written by Swami Sivananda Saraswati which can eminently meet the requirements of our modern students on life-building, character-building and man-making education or on various topics of the subject of "Life Building and Successful Living" or, in short, "Life Building Science" is furnished below.

Topic — Good Physical Health:- 1. Yoga Asanas, 2. Science of Pranayam, 3. Health and Diet, 4. Health and Hygiene, 5. Radiant Health through Yoga, 6. Health and Long Life, 7. Health and Happiness, Topic — Powerful Mind:- 8. Thought Power, 9. Mind, Its Mysteries and Control, 10. Conquest of Mind, 11. Concentration and Meditation, Topic — Noble Character:- 12. How to Cultivate Virtues and Eradicate Vices, 13. Universal Moral Lessons, 14. Conquest of Anger, 15. Conquest of Fear, Topic — Ethical Conduct:- 16. Ethical Teachings, 17. Universal Moral Lessons, Topic — Celibacy:- 18. Practice of Brahmacharya, Topic — Insight into Human Life:- 19. Know Thyself, 20. Philosophy of Life, Topic — Religion:- 21. All About Hinduism, Topic — Spirituality:- 22. Guru Tattwa, 23. Practice of Karma Yoga, 24. Essence of Bhakti Yoga,

25. Practice of Bhakti Yoga, 26. Japa Yoga, 27. Raja Yoga, 28. Dhyana Yoga, 29. Jnana Yoga, 30. Essence of Vedanta, 31. Practice of Vedanta, 32. Principal Upanishads, 33.Bramhasutras, 34. Srimad Bhagavad Gita, 35. Satsanga and Svadhyaya, 36. Sadhana, Topic — Unity of Religions:- 37. Unity of Religions, Topic — World Peace:- 38. World Peace, Topic — General:- 39. Religious Education, 40. Moral and Spiritual Regeneration in the world, 41. Sure ways for Success in Life and God Realisation, 42. Students Success in Life, 43. Inspiring Stories, 44. Spiritual lessons, 45. Students, Spiritual Literature and Sivananda (Swami Chidananda Saraswati).

Our modern students can also study the spiritual books on various topics of life-building, character-building and man-making education or the subject of "Life Building and Successful Living", or, in short, "Life Building Science" written by other great, spiritually illumined, God-realised Saints, Sages, *Rishis*, *Munis* and Prophets and acquire necessary knowledge on the said subject.

REAL WEALTH OF MANKIND

Sri Venu, a modern student, asked :

Ques: Is it true that Swami Sivananda's works have enriched the world's spiritual literature?

Swami Chidananda Saraswati answered :

Ans: Absolutely. Gurudev's works are so many gems added to the spiritual literature of the world. Swami Sivananda, being a Godrealised Soul, whatever flows out of his pen turns out to be spiritual literature of the highest order. Sivananda Literature has come as a God-sent gift at a time when the world is passing through a severe crisis in values. You will appreciate that Gurudev's message of "Serve, Love, Give, Purify, Meditate, Realise," beautifully amplified in his numerous works, is a valuable addition to the spiritual values of the world's religions.

The especial way in which Swami Sivananda has enriched the world's spiritual literature is through his simple and lucid presentation of even abstruse and subtle philosophical truths, by his interpretation of the true spiritual import of religious teachings in a manner suitable to and acceptable to the modern man and by his bringing out the fundamental essentials of spirituality from amidst a vast mass of non-essentials. He has given the gospel of practical religion, active Dharma and the universality of the Divine Life underlying all religions and scriptures.

Some may say, "There are already many religious and spiritual books. Where comes the question of additional enrichment of existing literature?" But, the fact is that Swamiji's excellent spiritual literature has come as a direct God-sent gift to meet one of the greatest needs of our modern times. Perhaps at no time in the past has mankind stood in greater and pressing need of literature

like Gurudev's writings. Almost all religious literature in their original are archaic in style; moreover, they are written many a time in obscure and allegorical language whose meaning is not immediately perceptible. Thus, they are not of much effective use to the vast mass of mankind. Moreover, the traditional method of presentation of ethical and spiritual truths was such that the essential teachings were surrounded and almost buried under a whole mass of non-essential, and sometimes irrelevant detail, that to the normal reader they were inaccessible. These non-essential details swelled the size of the scripture to such an extent that the very size frightened the ordinary man away from their perusal. Modern man had hardly time even for his routine personal hygiene, food and rest etc. Such being the situation, Swami Sivananda has enriched the spiritual literature of the world by culling out the most precious essence from the ocean of scriptural writings and presenting them to modern mankind in a modern language, in simple style and in a direct and forceful manner, peculiarly all his own. Also, his writings spotlight the practical aspects of religion and spiritual science. Thus, his books tell you not so much what you should believe in or what you should merely know, but they tell you in an emphatic and a powerful manner what you should be, what you should do and how you should live your life. His writings expound practical spirituality and living religion. This is one of the special reasons why Swamiji's books constitute a distinct enrichment of the world's spiritual literature.

MOULDER OF STUDENTS

Sri Venu, a modern student, asked :

Ques: How far will Sivananda Literature help to mould students' thoughts?

Swami Chidananda Saraswati answered :

Ans: Spiritual literature always helps and elevates-not only students, but everyone. The mind needs food just as much as the body does. If cattle are fed on good prepared food in the cowshed, they will no longer go out to graze on rubbish. Even so, if the mind is fed on good thoughts contained in spiritual literature, they will no longer entertain a taste for cheap literature. You must, however, notice one point. While spiritual literature always helps, the extent to which it benefits a man depends upon the man himself. You will be benefited to the extent to which you already possess a moral character, have a liking for spiritual subjects and have faith in the book and its author. What is true of spiritual literature, in general, is true of Sivananda Literature also. In addition, Sivananda Literature has the quality of converting even sinners and atheists; this is because of the Divine powers of the writer. It is because Swamiji's appeal is forceful, His style is simple. He directly addresses the reader and thus touches his heart with his rousing divine message. He shows practical ways and means of overcoming impurity and evil and becoming divine. He infuses confidence, optimism and inspiration into you. He speaks to students from their own level and counsels them as their friend and well-wisher. He always takes the positive course of encouraging them and infusing new hope and optimism into them. He seldom takes the condemnatory attitude. Hence his books appeal to the youth and are effective in moulding their thoughts and conduct.

Questions - 1

1. What is the meaning of "Spiritual Literature" ? (Marks - 5)
2. Why is it not possible for many of our modern students to study standard spiritual literature? What other books can they study ? (Marks - 5)
3. Please write the brief life sketch of Swami Sivananda Saraswati, the Founder President of the International Divine Life Society, Rishikesh, Uttarakhand, India. (Marks - 10)
4. What kind of modern saint was Swami Sivananda Saraswati ? What were his beliefs and what does he say ? (Marks - 5)
5. What type of institution is the International Divine Life Society, Rishikesh founded by Swami Sivananda Saraswati ? Who can become its members ? People belonging to which religions are its members ? What is the main objective of the Divine Life Society, Rishikesh ? (Marks - 5)
6. What was the mission of life of Swami Sivananda Saraswati after he attained spiritual illumination? Which categories of people flocked to him for spiritual guidance, light and solace as well as the right path of life ? (Marks - 5)
7. About how many books have been written by Swami Sivananda Saraswati and on which aspects of human life and for which categories of people ? (Marks - 5)
8. What is the speciality of Sivananda Literature ? (Marks - 5)
9. For what purpose Swami Sivananda Saraswati had special interest for the modern students and youth and what has he done for them ? (Marks - 5)
10. Please state in brief the four broad reasons as to why can

Sivananda Literature meet the requirements of our modern students eminently. (Marks - 10)

11. How is Sivananda Literature vast and rich with right kind of teachings on almost all topics of life-building, character-building and man-making education or the subject of "Life Building Science" and how can modern students get benefits from the same ? (Marks - 5)
12. Please write briefly the eight special features of Sivananda Literature. (Marks - 10)
13. Please state how does Sivananda Literature contain the essence of all spiritual scriptures and religious literatures. (Marks - 5)
14. Please state how is Sivananda Literature practical. (Marks - 5)
15. Why is Sivananda Literature very powerful, forceful and effective ? (Marks - 5)
16. Why is Sivananda Literature highly awakening, greatly inspiring, heart-touching and life-transforming ? (Marks - 5)
17. Why is Sivananda Literature scientific ? Why is it highly acceptable and greatly appealing to the modern men, students and youth ? (Marks - 5)
18. Why and what does Sivananda Literature infuse into the minds of the modern men, students and youth? (Marks - 5)
19. In which language has Sivananda Literature been written ? (Marks - 5)
20. Why is Sivananda Literature highly students-friendly ? (Marks - 5)
21. From what stage of human life does Swami Sivananda Saraswati attach great importance for practice of spirituality and why ? (Marks - 5)
22. Please state how is Sivananda Literature universal in

scope ? To what categories of people Sivananda Literature is acceptable, appealing and beneficial ?
(Marks - 5)

23. Please narrate the manner in which Sivananda Literature, with so many unique features, can meet the requirements of our modern students on character-building, life-building and man-making education or the subject of "Life Building Science". (Marks - 10)
24. What does Swami Krishnananda Saraswati say about Sivananda Literature ? (Marks - 5)
25. Why is Sivananda Literature a great blessing not only to the generation in which Swami Sivananda Saraswati lived but also to the generation and generation to come after him ? (Marks - 5)
26. What does Swami Chidananda Saraswati say about Sivananda Literature ? (Marks - 5)
27. Can our modern students also study the spiritual books on various topics of life-building, character-building and man-making education or the subject of "Life Building Science" written by other great, spiritually-illumined, God-realised Saints, Sages, *Rishis*, *Munis* and Prophets and acquire necessary knowledge on the said subject ? (Marks - 5)

Part - C - LIFE BUILDING

Life Building and Successful Living – Ways and Means (Foundation) – I,II,III

(We have discussed just a brief outline of the subject of "Life Building and Successful Living" in our Introductory Write-up no.3. Now we will discuss the subject of "Life Building and Successful Living" in brief details. These discussions are introductory in nature. After studying all these introductory write-ups, students can study "Spiritual Literature" and acquire detailed knowledge on all topics of this subject.)

Life Building and Successful Living
Ways and Means – I
Introduction
Precious Human Life and Its Proper Building

In this universe, everything is changing and going through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get united or merged with the Creator. This is known as *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of liberation of the individual soul, the process of evolution gets completed and consequently, the individual soul does not take further rebirth.

Such liberation of the individual soul alone bestows everlasting happiness and eternal peace, and liberation of the individual soul alone results in permanent cessation of worldly sorrows, sufferings, pains and miseries in human life.

As stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; such liberation of the individual soul is the higher purpose or the supreme purpose of human life. For achievement of the said purpose only the Creator has gifted this human birth to human beings after they have taken their innumerable births in 84 lacs species of life, including the life of plants, trees, insects, birds and animals.

Our ancient Spiritual Scriptures as well as our *Rishis, Munis,* Saints and Sages further say that attainment of liberation of the individual soul, the higher purpose or the supreme purpose of human life, is possible only in human life and in no other species of life. Because, only human beings, but no other living beings, have been endowed with the unique quality of "Intellect". And with the help of their "Intellect", human beings can discriminate between right and wrong; and then they can choose to take right actions, proceed in the right path of life and make their best endeavours for attainment of liberation of their individual souls in their present human birth itself. In this way, they can live their precious human life wisely, purposefully, successfully and ideally, unlike the animals that take their birth and "instinctly" search their food, eat, sleep, procreate, enjoy, suffer, fear and ultimately meet with their death and thus, live their life purposelessly and sorrowfully.

In view of the above, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that human birth is a precious and rare gift of God to human beings.

So, if human beings do not attain liberation of their

individual souls in this present precious and rare human birth itself, they lose this unique, golden opportunity of human life. They do not get liberation from the cycle of births and deaths, and they continue to take rebirths innumerable times, life after life, in 84 lacs species of life including the life of plants and trees and insects and animals. And consequently, they continue to get sorrows and sufferings in whatever specie of life they are reborn, because life upon the earth plane in any species is full of sorrows, sufferings, pains and miseries.

Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages exhort time and again that human beings should be wise and make their best endeavours to attain *Moksha* or Liberation of the individual Soul from the cycle of births and deaths in their present human birth itself;and that they can attain the same by living what is called "Spiritual Life". "Spiritual Life" is vitally necessary, extremely important and most indispensable for human beings and therefore, it should be lived successfully.

While living the "Spiritual Life", human beings live upon this earth plane for some period. For survival of their physical body during such period, they need to simultaneously take to some income generating activity through some profession, vocation, occupation, business, agriculture, etc., and through such activity, they make endeovours to achieve economic prospertity, i.e. they earn money and acquire material wealth. By utilising the money so earned and material wealth so acquired, they meet the basic necessities of life for themselves and their family members such as food, clothing, housing, medicines, etc. They also make endeavours for achieving material development and for acquiring worldly properties or assets like cash, gold ornaments, electronic equipments, modern gadgets, motor cars, land, building, etc. for living a reasonably comfortable life for themselves and for their family members. They also arrange for better education of their

children in reputed educational institutions; engagement of their children in some good, profession, vocation, occupation, business, agriculture, etc.; ceremonious marriages of their sons/ daughters with good candidates in economically wealthy and socially renowned families; and to meet their other family needs befitting their family and their social status. They also utilise money and material wealth to meet their various kinds of religious, spiritual, social and national needs. Further, by utilising the money so earned and material wealth so acquired, they also fulfill their various types of vital physical, biological, and psychological and other worldly desires. Thus, they make endeavours to live their earthly life comfortably and happily. Such life is called "Secular Life". "Secular Life" is necessary, important and inevitable and is to be lived successfully.

Thus, human beings need to live both "Spiritual Life" and "Secular Life" successfully so that they can live their precious and rare human life upon this earth plane ideally and successfully, i.e. completely, purposefully, prosperously, happily and peacefully.

When human beings get the rare human births after having undergone rebirths innumerable times, life after life, in 84 lacs species of life including the life of plants and trees and insects and animals; when human beings need to make endeavours to attain liberation of their individual souls from the cycle of births and deaths or *Moksha* in their present human birth itself; and when they need to live both "Spiritual Life" and "Secular Life" in order to live their precious human life upon this earth plane ideally and successfully, one can visualise how precious the human life upon this earth plane is !

In this connection, it is most important to note here that this precious and rare human life, to be lived so ideally and successfully during the whole life span, greatly needs to be built up rightly and that too, at the right time of life. This is extremely

necessary as well as tremendously important.

Further, as stated above, human beings are to live their precious and rare life purposefully also. For that objective, they need to achieve some great goals in their life. Now, the question is, what are those great goals of precious and rare human life? We will discuss the same in the next write-up on "Life Building and Successful Living — Ways and Means — II — Great Goals of Precious Human Life and Their Achievement".

Questions - 1

1. Please explian the process of evolution. How does it get completed ? (Marks - 5)

2. What is the supreme grand goal of ideal human life according to our Indian Culture or *Bharatiya Sanskruti*; and as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages ? What benefits does that grand goal give to human beings ? (Marks - 5)

3. When and why does the Creator gift human birth to human beings? (Marks - 5)

4. Why is human birth a rare and precious gift of God to human beings ? (Marks - 5)

5. Why is attainment of Moksha, the supreme purpose of human life, possible only in human birth and in no other species of life? (Marks - 5)

6. How will human beings suffer if they do not attain *Moksha* in their rare and precious human birth ? (Marks - 5)

7. What is secular life ? What do human beings do in their "Secular Life" ? (Marks - 5)

8. Why is human life upon this earth plane precious ? (Marks - 5)

9. Why does precious human life need to be built up rightly ? (Marks - 5)

Questions - 2

1. What is the difference between human beings and animals ? (Marks - 5)
2. Why is "Spiritual Life" vitally necessary and indispensable for human beings ? (Marks - 5)
3. Why is "Secular Life" necessary, important and inevitable for human beings ? (Marks - 5)
4. Why should human beings need to live both "Spiritual Life" and "Secular Life" ? (Marks - 5)

Life Building and Successful Living - Ways and Means — II

Introduction

Great Goals of Precious Human Life and Their Achievement

(We have discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — I — Introduction — Precious Human Life and Its Proper Building" that, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti,* human life upon this earth plane is precious; that human beings need to make endeavours to attain liberation of their individual souls from the cycle of births and deaths or *Moksha* in their present human birth itself; that they need to live both "Spiritual Life" and "Secular Life"; and that they need to achieve some great goals in their life, so that they can live their precious human life upon this earth plane ideally and successfully, i.e. completely, purposefully, prosperously, happily and peacefully. In this write-up, we will discuss about those great goals of human life).

It would be observed from the discussion made in the previous write-up on "Life Building and Successful Living — Ways and Means — I — Introduction — Precious Human Life and Its Proper Building" that human beings need to live "Spiritual Life" in order to attain liberation of their individual Souls from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul or *Moksha*, which is called Self-realisation or God-realisation; and that this is the higher purpose of precious human life. As stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian

Culture or *Bharatiya Sanskruti*, this higher purpose of liberation of individual souls from the cycle of births and deaths or attainment of *Moksha*, is one great goal of precious human life. This great goal is called the "Spiritual Goal". As stated earlier, for achievement of this great goal or higher purpose of human life only, the Creator has gifted this human birth to human beings, after they have taken their innumerable births in 84 lac species of life, including the life of plants, trees, insects, birds and animals. Our ancient Spiritual Scriptures and our *Rishis, Munis*, Saints and Sages further say that achievement of this great goal bestows everlasting happiness and eternal peace, and results in permanent cessation of worldly sorrows and sufferings in human life. Therefore, they say that this great goal is the supreme great goal or the primary great goal or the higher purpose of precious human life. Hence, achievement of this supreme great goal is stated as vitally necessary, extremely important and most indispensable for human beings for living an ideal, successful, happy and peaceful human life upon this earth plane.Therefore, human beings need to achieve the same without fail.

In view of the same, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages also exhort time and again that human beings need to be wise and make their best endeavours to achieve the said supreme great goal or the higher purpose of ideal human life, that too, in their present human birth itself. Human beings can do so by living what is called the "Spiritual Life" as stated earlier.

It would further be observed from the discussion made in the aforesaid previous write-up that while living the "Spiritual Life", human beings need to live the "Secular Life" also. Human beings need to live the "Secular Life" also for two purposes, as stated hereunder.

The first purpose of living the "Secular Life" is stated in this paragraph. While living the "Spiritual Life", human beings

live upon this earth plane for some period. For survival of their physical body during such period, they need to simultaneously take to some income generating activity through some profession, vocation, occupation, business, agriculture, etc.; and through such activity, they make endeavours to achieve economic prosperity, i.e. they earn money and acquire material wealth. By utilising the money so earned and the material wealth so acquired, they meet the basic necessities of life such as food, clothing, housing, medicines, etc. for themselves and their family members. They also arrange for better education of their children in reputed educational institutions; engagement of their children in some good profession, vocation, occupation, business, agriculture, etc.; ceremonious marriages of their sons/daughters with good candidates in economically wealthy and socially renowned families; and to meet their other family needs befitting their family and social status. They also utilise money and material wealth to meet their various kinds of religious, spiritual, social and national needs. As stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, this purpose of acquiring economic prosperity or earning money and acquiring material is called *Artha*; and this is one great goal of precious human life. Achievement of this great goal of precious human life is inevitable for living a prosperous, smooth, comfortable and happy human life upon this earth plane.

The second purpose of living the "Secular Life" is stated in this paragraph. With the help of economic prosperity so acquired or by utilising the money so earned and the material wealth so acquired, human beings also fulfill their various types of vital physical, biological and psychological and other worldly desires in order to live a pleasurable and happy worldly life. As stated in our ancient Spiritual Scriptures and as said by our *Rishis,*

Munis, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, such fulfillment of vital worldly desires is called *Kama*; and this is another great goal of precious human life. Achievement of this great goal of precious human life is inevitable for living a satisfying, contented, pleasurable and happy human life upon this earth plane.

Still there is another purpose of precious human life and the same is stated in this paragraph. In connection with the above two great goals, i.e. *Artha* and *Kama*, the most relevant and the most important point to be noted is that (i) *Artha* i.e. achievement of economic prosperity by earning of money and acquiring of material wealth needs to be made by human beings in the righteous ways or ethical ways or in accordance with the ethical code of conduct, i.e. by honest and fair means and without causing harm or loss to other beings, as prescribed in our ancient Spiritual Scriptures, so that it does not give them sorrows, sufferings and miseries but, instead, bestow true prosperity, real happiness and peace upon them; and that (ii) *Kama* or fulfillment of vital physical, biological, psychological and other worldly desires of human beings need to be moral, ethical, legitimate and justifiable ones; as prescribed in our ancient Spiritual Scriptures, so that it does not give them sorrows and sufferings but, instead, bestow happiness and peace in their life. That means, both the said great goals, i.e. *Artha* and *Kama*, are to be achieved in accordance with the righteous ways or by adhering to the rules of ethics or in accordance with the ethical code of conduct, which is known as *Dharma* in our ancient Spiritual Scriptures. Therefore, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, adherence to righteousness or ethical code of conduct or *Dharma*, in course of acquiring of economic prosperity, called

Artha, and fulfillment of vital worldly desires, called *Kama*, is another great goal of precious human life.

Further, *Dharma* or righteousness or ethical values is stated as humanly; and is the part and parcel of human life. *Dharma* is also stated to be synonymous with human life; and without *Dharma,* the life of a human being is said to be similar to the life of an animal. Further, *Dharma* bestows prosperity in this world, and results in total cessation of pain and attainment of eternal bliss hereafter. Therefore, *Dharma* or righteousness or ethical values is stated as the basic necessity of human life and is the fundamental great goal of ideal human life.

In addition to the above, in connection with achievement of the supreme great goal of human life, i.e. *Moksha* or liberation of the individual soul from the cycle of births and deaths by living of spiritual life, adherence to righteousness or ethical conduct or ethical values or *dharma* is stated to be foundational for living of successful spiritual life. In other words, success can not be achieved in spiritual life without adhering to righteousness or ethical conduct or ethical values or *dharma*. Therefore, adherence to righteousness or ethical code of conduct or *dharma* in all activities in course of living of spiritual life is considered foundational and necessary for attaining success in achievement of the supreme grand goal of *Moksha* in human life. Thus, *Dharma* contributes to *Moksha*. It is also stated that *Dharma* leads to achievement of the supreme great goal of human life, i.e. *Moksha* or liberation of the individual soul from the cycle of births and deaths, by way of living of spiritual life, in so far as *Dharma* is defined as "Duty", and in so far as living of "Spiritual Life" is considered as the "Highest Duty" of human beings.

Thus, *Dharma* is part and parcel of human life; it governs two great goals of *Artha* and *Kama*; and it contributes and leads to achievement of the supreme grand goal of *Moksha* in human life. Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that adherence to righteousness or

ethical code of conduct or *Dharma* is the first, foremost, fundamental and foundational great goal of ideal human life. Therefore also, they further say that *Dharma*, like *Moksha*, is the primary great goal of ideal human life. In view of the same, *Dharma* is stated as indispensable for living an ideal, successful, happy and peaceful human life upon this earth plane.

Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis*, Saints and Sages exhort time and again that human beings need be wise and adhere to righteousness or ethical code of conduct or *Dharma* in all activities in all spheres of their day-to-day life. Human beings can do so by living what is called the "Religious Life" or "*Dharmik* Life". Achievement of this great goal of *Dharma*, like achievement of the supreme great goal of *Moksha*,is also vitally necessary, extremely important and most indispensable for human beings. Therefore, human beings need to achieve the same without fail.

The above four great goals of precious human life have been placed in the right order in our ancient Spiritual Scriptures as *Dharma, Artha, Kama* and *Moksha*. These four great goals are called *"Purushartha Chatusthaya"* in our ancient Spiritual Scriptures. Human beings need to achieve all these four great goals of human life so that living of their precious and rare human life upon this earth plane becomes ideal, successful, complete, purposeful, prosperous, happy and peaceful; and thereby, they derive everlasting happiness and eternal peace, with permanent cessation of sorrows and sufferings of human life. This is extremely necessary as well as tremendously important.

From the above discussions, one can visualise how great are the above four great goals of precious human life and how necessary and important it is for human beings to achieve all these four great goals of precious human life so that they can live their precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully !

When human life upon this earth plane is so precious, and when human beings need to achieve all the four great goals of ideal human life for living their precious human life ideally, successfully, completely, purposefully, prosperously, happily and peacefully, one can visualise how important it is for human beings to build their precious human life rightly and that too, at the right time of life ! This is extremely necessary as well as tremendously important.

Now, two questions arise. The first question is, how human beings need to build their precious human life rightly, and the second question is, which is the right time of precious human life to build the same rightly ?

We will discuss the first question, that is, how human beings need to build their precious human life rightly, in details, subsequently in two later write-ups on "Life Building and Successful Living — Ways and Means — IV — Building the Precious Human Life — Laying the Foundation of Precious Human Life" and "Life Building and Successful Living — Ways and Means — V — Building the Precious Human Life — Constructiing the Superstructure of Precious Human Life".

We will discuss the second question, that is, which is the right time of precious human life to build the same rightly in the next write-up on "Life Building and Successful Living — Ways and Means — III — Introduction — Golden Student Life and Youth Period — The Right Period for Building of Human Life".

Questions

1. Why do human beings need to live "Spiritual Life" ? What is the supreme great goal of precious human life? (Marks - 5)
2. What is the first purpose of living the "Secular Life" by human beings? (Marks - 5)
3. What is the second purpose of living the "Secular Life" by human beings? (Marks - 5)

4. In which ways *Artha* i.e. earning of money and acquiring of material wealth, another great goal of human life, need to be performed by human beings ? (Marks - 5)

5. What type of *Kama* i.e. worldly desires of human beings, another great goal of human life, need to be ? (Marks - 5)

6. What is the last great goal of precious human life ? Why is the said goal stated to be the first, foremost, fundamental and foundational great goal of precious human life ? (Marks - 5)

7. Please state the right order in which the four great goals of precious human life have been placed in our ancient Spiritual Scriptures ? (Marks - 5)

8. Why is achieving of *Moksha*, the supreme great goal and *Dharma*, the first, foremost, fundamental and foundational great goal of precious human, indispensable in precious human life ? (Marks - 5)

9. Why do human beings need to achieve all the four great goal of precious human ? (Marks - 5)

Life Building and Successful Living — Ways and Means — III

Introduction

Golden Student Life and Youth Period — The Right Period for Building of Precious Human Life

(We have discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — I — Introduction -— Precious Human Life and Its Proper Building" that, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti,* human life upon this earth plane is precious; that human beings need to make endeavours to attain liberation of their individual souls from the cycle of births and deaths or *Moksha* in their present human birth itself; that they need to live both "Spiritual Life" and "Secular Life"; and that they need to achieve some great goals in their life, so that they can live their precious human life upon this earth plane ideally and successfully, i.e. completely, purposefully, prosperously, happily and peacefully.

We have also discussed in the previous write-up up "Life Building and Successful Living — Ways and Means — II — Introduction — Great Goals of Precious Human Life and Their Achievement" that human beings need to achieve all the four great goals of ideal human life so that they can live their precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully; and thereby, they can derive everlasting happiness and eternal peace, with permanent cessation of sorrows and sufferings of human life. We have further discussed that the precious human life, to be lived so ideally and successfully during the whole life span, greatly needs to be built up rightly and that too, at the right time of life. In this write-up, we will discuss about which is the right time to build the precious human life rightly?).

Be good. Do good. — Swami Sivananda

Now, we will discuss the second question, i.e. which is the right period of precious human life to build the same rightly, in this write-up.

As stated in our ancient Spiritual Scriptures and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, human life has four stages i.e. student life, household life, retired life and renounced life. Those stages of human life are stated in our ancient Spiritual Scriptures as *Brahmacharya Ashrama, Gruhastha Ashrama, Vanaprastha Ashrama* and *Sannyasa Ashrama.*

The precious human life is built during *Brahmacharya Ashrama*, the first part of human life, i.e. the stage of student life and youth period of, say, 20 to 25 years. This is the right period for human beings to build their life rightly. Because, this period is the formative stage in the life of human beings. And during this period, human physique is generally found in a growing state; and human mind remains tender, lies in a highly impressionable state and is very receptive. Therefore, it is very easy for human beings to build their life rightly during this period of human life.

Students can build their precious human life rightly during their *Brahmacharya Ashrama*, i.e. their golden student life and youth period, by laying the foundation of their precious human life properly and strongly; and by constructing the superstructure of their future life upon the same completely, properly, strongly and nicely. If they can do so, they can live the remaining three parts, which is a long period of their precious human life, say, ideally, 75 years, in *Gruhastha Ashrama, Vanaprastha Ashrama* and *Sannyasa Ashrama*, ideally, successfully, completely, purposefully, prosperously, happily and peacefully. Thus, precious human life upon this earth plane can be said to be lived ideally.

Hence, this short student life and youth period of, say, 20 to 25 years, is the golden period of human life; and is meant

and also is most suitable for building of the precious human life. Therefore, students need to utilise this golden period of human life for building their precious human life rightly.

But once this student life and youth period, the golden period, passes away, it will be extremely difficult for students to lay the foundation of their precious human life properly and strongly at a later stage. This can be explained with the help of an example. A potter can give any shape to raw clay, mixed with water, to make various types of earthenware such as pots, cups, bowels, plates, glasses, toys, etc. He can also change the shape of one type of raw earthenware to another type, because at this stage the wet raw clay remains soft and therefore, it is amenable to any kind of change. But once the shaped wet raw earthenware is burnt in the fire, the same becomes hard and not amenable to change and thereafter, the potter can not change the shape of the burnt and hardened earthenware.

Therefore, students need to utilise this golden student life and youth period of their life most profitably for laying the foundation of their precious human life properly and strongly. But if they do not do so during their golden student life and youth period, they can not lay a proper and strong foundation of their life in the later stage of their precious human life. And also, upon a weak foundation of their life, they may not be able to construct the superstructure of their future precious human life completely, properly, strongly and nicely. Consequently, they may not be able to live their future precious human life ideally, successfully, completely, purposefully, prosperously, happily and peacefully. In that case, they are most likely to spend the remaining long period of their precious human life of, say, ideally, 75 years, with failures, sorrows, sufferings, miseries, unhappiness and peacelessness. And in the event of such a state of things, they will have to lament and repent throughout their whole long life.

Now, the first question, i.e., how students need to build

their precious human life rightly during their golden student life and youth period so that they can live their future precious human life ideally, successfully, completely, purposefully, prosperously, happily and peacefully comes ? We will discuss the same, in details, in the next two write-ups on "Life Building and Successful Living — Ways and Means — IV — Building the Precious Human Life — Laying the Foundation of Precious Human Life"; and "Life Building and Successful Living — Ways and Means — V — Building the Precious Human Life — Constructing the Superstructure of Precious Human Life".

Questions

1. What are the four stages of human life according to our Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
2. Which stage of the precious human life is the right stage for building it rightly and why? (Marks - 5)
3. Why is student life and youth period the golden period in human life? (Marks - 5)
4. How can student build their precious human life rightly during thier golden student life and youth period? (Marks - 3)
5. What is the purpose of building precious human life rightly ? (Marks - 3)
6. If students will not build their precious human life rightly thier student life and youth period, why will it be extremely difficult for them to do so at a later stage of their life ? Please explain the same with the example of a potter's making earthen pots. (Marks - 5)
7. What benefits students will get by building their precious human life rightly during their student life and youth period ? (Marks - 5)

Life Building and Successful Living — Ways and Means — IV

Building the Precious Human Life — Foundation

Laying the Foundation of Precious Human Life — Introduction

(We have discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — I — Introduction — Precious Human Life and Its Proper Building" that, as our ancient Spiritual Scriptures as well as our *Rishis, Munis,* Saints and Sages say, and according to our great Indian Culture or *Bharatiya Sanskruti,* human life upon this earth plane is precious; that human beings need to make endeavours to attain liberation of their individual souls from the cycle of births and deaths or *Moksha* in their present human birth itself; that they need to live both "Spiritual Life" and "Secular Life"; and that they need to achieve some great goals in their life, so that they can live their precious human life upon this earth plane ideally and successfully, i.e. completely, purposefully, prosperously, happily and peacefully.

We have also discussed in the previous write-up up "Life Building and Successful Living — Ways and Means — II — Introduction — Great Goals of Precious Human Life and Their Achievement" that human beings need to achieve all the four great goals of human life so that they can live their precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully; and thereby, they can derive everlasting happiness and eternal peace, with permanent cessation of sorrows and sufferings of human life. We have further discussed that the precious human life, to be lived so ideally and successfully during the whole life span, greatly needs to be built up rightly and that too, at the right time of life.

We have further discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — III — Introduction — Golden Student Life and Youth Period — The Right Period for Building of Human Life" that human beings need to build their precious life rightly and that too, at the right time of their life, i.e. during their golden student life and youth period.

We have further discussed in the above write-up that students need to build, during their golden student life and youth period, their precious human life rightly, i.e. by laying the foundation of their precious human life properly and strongly and by constructing the superstructure of their precious human life completely, properly, strongly and nicely so that they can live their future precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully. In this write-up we will discuss how human beings need to build their precious human life rightly by, firstly, laying the foundation of their precious human life properly and strongly during their golden student life and youth period.)

Now we will discuss the first question, i.e. how human beings need to build their precious human life rightly by, firstly, laying the foundation of their precious human life properly and strongly . For a clear and better understanding of this point, let us discuss this topic with the simple analogy of a house-building.

The Purpose of Precious Human life

First, let us discuss about the purpose of precious human life upon this earth plane in comparison with that of a house-building.

A house-building is a place of our daily living. It is a very costly property which we acquire as a life-time asset. It is a superstructure consisting of some rooms upon a foundation laid on a piece of land. A house-building has a beginning with commencement of its construction which may take about 01 year and has an end when it gets dilapidated after a span of say, 60-70 years. The purpose of our building

the house and staying therein for such a long period is to have a smooth, comfortable, happy and peaceful living in it.

Similarly, our human life is a rare and precious gift of God to us for the purpose of achieving the higher purpose or the supreme purpose of human life i.e. *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union/Merger of the individual Soul with the Supreme Soul or Self-realisation or God-realisation. It is the Supreme Grand Goal of ideal human life as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. By achieving the said supreme grand goal, we get everlasting happiness and eternal peace in our life; and all our sorrows and miseries come to a permanent end. This human life is a period or span of time beginning with birth and ending with death. It is quite a long period which is stated in our ancient Spiritual Scriptures to be 100 years, ideally. It has a foundation as well as a superstructure. The purpose of our precious human life is to live it ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

Laying the Foundation of Precious Human Life

Now, we will discuss about the foundation of precious human life in comparison with that of a house-building.

Foundation of a house-building is **necessary**. Without the foundation, the superstructure of the house-building can not be constructed and even if it is constructed without the foundation, it can not stand, can not become strong or can not last long, and will fall down.

This foundation of the house-building must be **proper.** That means there must be four foundation-pillars, because, with one, two or even three foundation-pillars, the superstructure can not be built upon the same securely and it will fall down.

Also the foundation must be built **strongly**. That means all the four pillars of the foundation should to be concrete columns, i.e. those pillars should be built strongly by using iron rod, stone chips, sand, cement and water so that the superstructure can be built upon the same strongly and will last long. Otherwise, upon a weak foundation, the superstructure, howsoever strongly and nicely built, will not last long and may fall down.

Similarly, foundation of the human life is **necessary**. Without the foundation of life, its superstructure can not be constructed completely and successfully and the future human life can not be lived ideally, successfuly, purposefully, prosperously, happily and peacefully, but it will be lived with failures, sorrows, sufferings and miseries.

This foundation of human life must be **proper**. That means there must be four pillars of foundation of the human life because, with one or two foundation-pillars, the superstructure of human life can not be built upon the same completely and successfully. Consequently, human beings may be able to live an ordinary life with material wealth, worldly happiness, sensual pleasures, comforts and even luxuries, but can not attain complete success and can not get real happiness and peace in their life.

Also all the four foundation-pillars of human life must be built **strongly**. That means all the four foundation-pillars of the human life should be built qualitatively and perfectly so that the superstructure of human life to be built upon the same becomes strong, and future human life is lived ideally, successfully, completely, purposefully, prosperously, happily and peacefully. Otherwise, upon a weak foundation of life, the future human life will be lived with failures, sorrows, sufferings, unhappiness and peacelessness and will be spent in vain with regrets, repentances and laments only.

The four foundation-pillars of human life are (a) good

physical health, (b) powerful mind or vibrant mind, (c) noble character or *satcharitra* and (d) ethical conduct or good conduct or righteous conduct or virtuous conduct or *sadachara*. We will now discuss a very brief outline of each of these four foundation-pillars in our next write-ups/ lessons nos. 1 to 4. We will also discuss regarding celibacy or *brahmacharya* in lesson no. 5.

(We will discuss how human beings need to build their precious human life rightly by, secondly, constructing the superstructure of their precious human life completely, properly, strongly and nicely during their golden student life and youth period in the subsequent write-up on "Life Building and Successful Living — Ways and Means — V — Building the Precious Human Life — Constructing the superstructure of Precious Human Life" in write-ups/lessons nos. 9, 10, 11 and 12 and 13 to 21.)

Questions - 1

1. What is the purpose of precious human life ? Please explain the same in comparison with that of a house-building. (Marks - 5)
2. Why is laying the foundation of precious human life necessary ? (Marks - 3)
3. How can the foundation of precious human life be laid properly and why should it be laid properly ? (Marks - 3)
4. How can the foundation of precious human life be laid strongly and why should it be laid strongly ? (Marks - 3)
5. What are the four foundation-pillars of human life? (Marks - 3)

Lessons Nos. 01 to 24

(Now we will commence our discussions on various lessons on the subject of "Life Building and Successful Living". These write-ups are introductory in nature and cover the simple meaning, necessity, importance, manner, benefits, source of detailed knowledge of each topic or lesson.

Lessons Nos. 1 to 4 relate to building of precious human life by laying a proper and strong foundation of human life with good physical health, powerful mind, noble character and ethical conduct. Lesson No. 5 relates to celibacy — the basis of successful human life.)

Lesson No. - 1
Good Physical Health —
First Foundation of Human Life

The first lesson is **"Good Physical Health",** which is the First Foundation of Human Life.

Meaning: - Good physical health means the condition of the human body in which all systems and all functions of the physical body are performed normally and easily; all parts and all organs of the physical body are sound; and those perform their functions without pain or suffering and those work in harmony; and thereby, human beings perform their physical activities and duties smoothly and efficiently, with comfort and ease; and they enjoy happiness and peace in life.

Necessity: - Good physical health is the first foundation which is necessary for building of human life.

With good physical health, the foundation of human life can be proper as well as strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived successfully i.e. economically and materially

prosperously as well as spiritually happily and peacefully.

But without good physical health i.e. with poor and sick physical health, the foundation of human life will be improper as well as weak; and also upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, pains, miseries, unhappiness and peacelessness, both in the secular life and professional life as well as in the spiritual life. Hence, the necessity of good physical health.

Importance: - Good physical health is very important foundation of human life.

Our ancient Spiritual Scriptures say that human body is like a boat. A boat is an instrument with the help of which human beings can navigate and cross the ocean and reach the other shore of the ocean i.e. their destination. If the boat will be strong and in good working conditions, human beings can reach their destination easily, smoothly, timely and safely. But if the boat will be weak or defective, they may not reach their destination easily, smoothly, timely and safely or even, they may not reach their destination at all. Such is the importance of the boat.

Similarly, with the help of the physical body, human beings can perform their physical activities and duties. If the physical body or the physical health of the human beings is good, i.e. if the physical health of the human beings is sound, strong, active, energetic and healthy, they can perform their physical activities and duties easily, smoothly and efficiently, put in hard labour and can achieve success in their professional and secular life. That means, they can earn more money, acquire enormous material wealth, eat many kinds of good, nutritious and delicious food, fulfill numerous vital worldly desires, enjoy abundant worldly

happiness and pleasures of the physical body, mind and senses, and live a comfortable, even, luxurious life. They can also perform their spiritual practices or *aadhyatmik sadhana* smoothly, efficiently, effectively. Thereby, they can achieve success in their spiritual life and cross the ocean of *sansara* or the worldly existence and reach the other shore of human life easily, smoothly, quickly and safely. In other words, they can achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or God-realisation easily, which is the final and supreme destination of human life upon this earth plane, as stated in our ancient Spiritual Scriptures, and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal Indian Culture or *Bharatiya Sanskruti.*

But without good physical health i.e. with poor, weak and sick physical health, human beings can not perform their physical activities and duties easily, smoothly, timely and efficiently, can not put in hard labour and can not achieve success either in their professional and secular life or in their spiritual life in the manner as stated above. Instead, their life will be filled with failures, poverty, sorrows, sufferings, pains, miseries, unhappiness and peacelessness.

Further, good health is so important that our ancient Spiritual Scriptures say that: "धर्मार्थकाममोक्षणाम् आरोग्यं मुलमुत्तमम् ।". That means a strong and healthly body is the very root or basis for achievement of all the four *purusharthas* or grand goals of human life, viz. righteousness (*dharma*), economic prosperity (*artha*), vital worldly desires (*kama*) and liberation of soul (*moksha*).

In view of the above, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages attach due importance to keeping of good physical health by human beings.

Such is the importance of good physical health, the first foundation of human life.

Good physical health is thus very important in human life.

Manner: - Good physical health can be kept normally by (i) taking good, nutritious, healthy and balanced food, pure water, clean and fresh air; through (ii) practice of physical exercises, yoga *asanas, pranayam*; by (iii) having adequate sleep, rest, relaxation; by (iv) observance of celibacy; by (v) keeping a healthy, powerful, positive and cheerful mind (because diseases originate from a weak, sick, negative-thinking and stressful mind), etc.

Benefits: - There will be a large number of benefits by keeping the physical body or the physical health in good condition, such as (i) there will be proper and adequate nourishment, growth, development and maintenance of one's physical health, (ii) one's physical health will be sound, strong, stout, active, energetic and healthy, (iii) one's physical health will not be weak and will be far away from weaknesses, sicknesses, pains and diseases, (iv) one can put in greater physical efforts and perform his physical activities and duties easily, smoothly and efficiently and can turn out more quantity of work, (v) one's good physical health will contribute towards developing a healthy and powerful mind, because, as the oft-quoted saying goes "a healthy mind in a healthy body", (vi) one's good physical health will contribute towards building of an excellent and attractive personality, (vii) one can achieve success both in his secular and professional life as well as in his spiritual life.

However, in spite of the above, most of our students and youth ignore or even neglect in many ways to keep their physical health in good condition during their youth period and thereafter also until they start suffering from various ailments, sicknesses, pains and diseases. Because, during the youth period, their physical health normally remains good, healthy and strong and therefore, they do not feel it necessary and also do not bother to obey, observe and keep up the rules of good physical health and do not take the required care of the same.

Instead, many of them take to those actions and build those habits which result in coming out of many kinds of diseases, sicknesses and ailments in their physical body. And then they start consulting doctors and taking medicines to cure their various ailments, diseases and sicknesses. Thereby, they suffer physically, mentally, financially and in many more ways. They also start repenting for having not observed the rules of good physical health and hygiene; not taken due care of their physical health; and also having ignored and displayed negligence towards their physical health during their youth period.

In view of the foregoing and as the oft-quoted saying goes i.e. "Prevention is better than cure", it is wise for our students and youth to make the required endeavours from the very beginning of their life to always keep the physical health in good condition in all manners than to ignore, neglect the physical health and treat the physical body after it suffers from ailments, diseases, sicknesses, weaknesses, etc.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 3, volume nos. 4 and 5.

Questions - 1

1. What is the meaning of good physical health ? (Marks - 3)
2. What is the necessity of good physical health ? (Marks - 5)

3. What is the importance of good physical health ? Please explain with the example of a boat. (Marks - 10)
4. In what manner can good physical health be kept? (Marks - 3)
5. What are the benefits of good physical health ? (Marks - 10)

Questions - 2

1. Please explain the oft-quoted saying "A healthy body is in a healthy mind". (Marks - 5)
2. When the physical health of students normally remains good, healthy and strong during their student life and youth period, why is it necessary for them to make all endeavours to keep good physical health? (Marks - 5)
3. What will be the losses/ disadvantages if students ignore or neglect to keep their physical health in good condition from their student life and youth period itself ? (Marks - 5)
4. Please explain the oft-quoted saying "Prevention is better than cure". (Marks - 5)
5. Why is it wise for students to make their best endeavours from the very beginning of their student life to always keep their physical health in good condition? (Marks - 5)

Lesson No. - 2
Powerful Mind —
Second Foundation of Human Life

The second lesson is **"Powerful Mind",** which is the Second Foundation of Human Life.

Meaning: - Powerful mind means the state or condition of the human mind in which all its functions such as thought function, will function, memory function, concentration function, etc. are strong, energetic, powerful and vibrant; and the human mind performs those mental functions very easily, smoothly, energetically, powerfully, skillfully, efficiently and effectively.

Necessity: - Powerful mind is the second foundation which is necessary for building of human life.

With powerful mind, the foundation of human life can be proper as well as strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully.

But without powerful mind i.e. with weak mind, the foundation of human life will be improper as well as weak; and upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, pains, miseries, unhappiness and peacelessness, both in the secular and professional life as well as in the spiritual life. Hence, the necessity of powerful mind.

Importance: - Powerful mind is very important foundation in human life.

Powerful mind can be compared with the boatman. A boatman rows the boat, the instrument, so that the boat moves forward and crosses the ocean and reaches the other shore of the ocean, the destination. If the mind of the boatman will be powerful, he can perform his mental functions powerfully, skillfully, efficiently, effectively, perfectly and can row the boat and reach the other shore of the ocean, his destination, easily, skillfully, smoothly, safely and quickly. But, if the mind of the boatman is ordinary or weak or less energetic, he can not reach the other shore of the ocean, his destination, easily, smoothly, safely and quickly. Instead, he will have to undergo many difficulties and encounter many obstacles, inside the water of the ocean and above it, on his way to the other shore. Such is the importance of a boatman.

Similarly, a human being with a powerful mind, i.e. with positive thoughts and organised thinking power, deep and retentive memory power, strong and unshakable will power, high concentration power, etc., can perform his mental functions powerfully and discharge his duties skillfully, efficiently, effectively and perfectly. Thereby, he can achieve great success in his professional and secular life i.e, earn more money, acquire enermous material wealth, fulfill numerous vital worldly desires, enjoy abundant worldly happiness and pleasures of the body, mind and senses, and live a comfortable, even, luxurious life. He can also perform his spiritual practices or *aadhyatmik sadhana* efficiently and effectively and achieve success in his spiritual life. Thereby, he can cross the ocean of *sansara* or the worldly existence and reach the other shore of human life easily, smoothly, quickly and safely. That means, he can achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or God-realisation easily, which is the final and supreme destination of human life upon this earth plane, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,*

Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

But without a powerful mind or with an ordinary, less energetic, weak mind i.e. with negative thoughts, scattered thinking, weak will power, weak memory power, poor concentration power, a human being can not perform his mental functions powerfully, skillfully, efficiently, effectively and perfectly; and can not achieve success easily, smoothly and quickly. He can not put in hard and quality mental labour and can not achieve success either in his professional and secular life or in his spiritual life in the manner as stated above. Instead, he is most likely to undergo many difficulties and encounter many obstacles in his professional and secular life as well as in his spiritual life. Consequently, he will have failures, sorrows, sufferings, pain, miseries, unhappiness and peacelessness in his life.

In view of the above, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages attach great importance to development of a powerful mind and place high emphasis on its empowerment.

Such is the importance of powerful mind, the second foundation of human life.

A powerful mind, indeed, is more important than the good physical health in human life.

Manner: - Human mind can be empowered normally by (a) practice of (i) thought culture (ii) will culture (iii) memory culture (iv) concentration or *dharana* (v) meditation or *dhyana,* (b) mental relaxation, (c) keeping of a healthy and cheerful mind, (d) keeping of good physical health, because, as the oft-quoted saying goes "a healthy mind is in a healthy body", (e) taking those food, and practising those yoga *asanas* and *pranayam,* which are specially beneficial for the human mind, (f) observance of celibacy, etc.

In this connection, it is very pertinent to note here that, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that human mind has three impurities viz. (i) *Mala* (impurities), (ii) *Viskhepa* (oscillation) and (iii) *Aavarana* (cover i.e. ignorance); and that these impurities can be cleansed or removed by (i) making the mind pure by entertaining pure or auspicious or good thoughts and positive thinking, (ii) practice of concentration and (iii) acquiring of knowledge or wisdom, respectively. Efforts should be made to clean the human mind from the said three impurities so that it can be empowered and made vibrant easily, smoothly and effectively.

Benefits: - There will be a large number of benefits by empowering the human mind, such as (i) one can immensely tap/ harness the enormous capacity and potentialities of his mind which is an ocean or a vast reservoir of powers; and utilise the same for his immense benefits, both in his professional and secular life as well as in his spiritual life, (ii) one's mind will be positive, optimistic, vibrant, powerful, forceful and energetic, (iii) one's mind will be pure, being free from impurities, (iv) one's will power will be very strong, (v) one's memory will be sharp, deep and retentive, (vi) one's intelligence level will be very high, because, as Swami Sivananda Saraswati says, more the memory power, higher is the intelligence level, (vii) one's concentration power will be very deep and long-lasting, (viii) one's mind will be serene, calm and quiet, being free from oscillation, (ix) one's mind will be away from mental limitations, weaknesses, sicknesses, etc., (x) one can perform more quantity of physical and mental work and with greater ease and with greater perfection, (xi) the works performed by one will be more qualitative and perfect, (xii) one's powerful and positive mind will contribute towards keeping of good physical health (because, as is said, diseases originate from a weak, sick, negative-thinking

and stressful mind), (xiii) one's powerful mind or vibrant mind will contribute towards building of a magnetic personality, (xiv) one can achieve success both in his secular and professional life as well as in his spiritual life.

However, in spite of the above, most of our students and youth do not make any efforts to tap/ harness the enormous capacity and potentialities of their mind, the ocean or the vast reservoir of powers, and do not empower their mind and lose the opportunity available to them. Thereby, they may have to repent later on in their life for not having empowered their mind, not having utilised their mind to the maximum extent, not taken maximum advantages of their mind and not deriving immense benefits from the same.

In view of the foregoing, it is wise and beneficial for our students and youth to make great endeavours to tap/ harness the enormous capacity and vast potentialities of their mind to the best possible extent and thereby, empower their mind and utilise the same for their immense benefits, both in their professional and secular life as well as in their spiritual life, than to perform their mental works in the existing capacity of their mind and lose the opportunity of empowering their mind and taking maximum advantages and deriving immense benefits from the same.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 4, volume nos. 6 and 7.

Questions - 1

1. What is the meaning of powerful mind ? (Marks - 3)
2. What is the necessity of powerful mind ? (Marks - 5)
3. What is the importance of powerful mind ? Please explain with the example of a boatman. (Marks - 10)
4. In what manner can the human mind be made powerful ? (Marks - 3)
5. What are the benefits of powerful mind ? (Marks - 10)

Questions - 2

1. Please explain the oft-quoted saying "A healthy mind is in a healthy body". (Marks - 5)
2. When the mind of students normally remains good and healthy, they study well and perform their best in their class examinations, why is it necessary for them to make all endeavours to empower their mind? (Marks - 5)
3. What will be the losses/disadvantages if students ignore or neglect to empower their mind from their student life and youth period itself ? (Marks - 5)
4. Why is it wise for students to make their best endeavours from the very beginning of their student life to tap/ harness the enormous capacity and vast potentialities of their mind to the best extent possible and thereby, to always keep on empowering their mind ? (Marks - 5)
5. Please explain why a powerful mind is more important than good physical health for human beings ? (Marks - 5)

Lesson No. - 3

Noble Character (*Satcharitra*) — Third Foundation of Human Life

The third lesson is **"Noble Character or *Satcharitra*",** which is the third foundation of human life.

Meaning: - Noble character or *satcharitra* means the aggregate of various good qualities which constitute an individual person.

Necessity: - Noble character or *satcharitra* is the third foundation which is necessary for building of human life.

(i) By building noble character or *satcharitra*, the foundation of human life can be proper and strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully; and also it can be lived ideally.

But without noble character or *satcharitra* i.e. with base or pitiable or undesirable character or *asadcharitra*, the foundation of human life will be improper and weak. And upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, sorrows, sufferings, miseries and unhappiness, both in the secular and professional life as well as in the spiritual life.

As all human beings always want success, victory, prosperity, happiness and peace, building of noble character is badly necessary in human life.

(ii) Noble character or *satcharitra* is stated as humanly

and is treated as synonymous with human being. Noble character or *satcharitra* is also stated as the essence of a human being. Our *Rishis, Munis,* Saints and Sages say that without noble character or *satcharitra* a man is like an animal with a human body, because a man without noble character or *satcharitra* performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character or *asatcharitra* is animalistic. Therefore, building of noble character or *satcharitra* is extremely necessary in human life.

(iii) Further, one's character or *charitra* finds expression in the form of his actions in the day-to-day life; and according to the universal and immutable Law of *Karmas* or Actions i.e. "As you sow, so shall you reap", ethical conduct or righteous actions bestow good results and unethical conduct or bad actions yield bad results. As such, noble character or *satcharitra* will result in performance of ethical conduct or righteous actions or virtuous actions or *sadachara*. Such righteous actions will bestow good results. Thereby, human beings can achieve real success both in their professional and secular life as well as in their spiritual life. And also human life can be ideal, successful, complete, purposeful, prosperous, happy and peaceful.

Similarly bad character or *asatcharitra* will result in performance of unethical conduct or unrighteous actions or *asadachara*. Such unrighteous actions will yield bad results. Thereby, human beings can not achieve victory, happiness, peace and real success either in their professional and secular life or in their spiritual life. And also human life will be filled with failures, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, prosperity, success, victory, happiness, peace, etc. in their life,

building of noble character or *satcharitra*, which finds expression in performance of good actions, is badly necessary in human life.

In view of the foregoing, there is a great necessity for building of noble character or *satcharitra* in human life.

Importance: - Noble character or *satcharitra* is the most important foundation of human life.

(i) As discussed above, noble character is stated as humanly and is treated as synonymous with human being. Noble character is also stated as the essence of a human being. Our *Rishis, Munis,* Saints and Sages say that without noble character a man is like an animal with a human body, because a man without noble character performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character is animalistic. Therefore, as the oft-quoted proverb goes, "When money is lost, nothing is lost. When health is lost, something is lost. But **when character is lost, everything is lost.**" Such is the importance of noble character.

(ii) Noble character is stated as the real, greatest and the strongest power which the human beings need the most in order to achieve victory, happiness and real success in all endeavours in their life. Noble character is more powerful than the physical power and the mental power.

(iii) Noble character is the most important ingredient which contributes a great deal towards building of an excellent and magnetic personality in a student. Noble character is the most valuable wealth which a human being can and ought to possess. Noble character is also stated as the most precious ornament which a woman can and ought to wear.

(iv) A human being with a noble character can achieve real success, victory, true prosperity, real happiness and peace in his professional and secular life. He can also perform his

spiritual practices or *aadhyatmik sadhana* easily, smoothly, efficiently and effectively and achieve success in his spiritual life. Thereby, he can cross the ocean of *sansara* or the worldly existence and reach the other shore of human life easily, smoothly, efficiently and safely. That means, he can achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or God-realisation easily and safely, which is the final and supreme destination of human life upon this earth plane, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal Indian Culture.

But without noble character i.e. with base or pitiable or undesirable character, a human being can not achieve real success, victory, true happiness and peace in his life. Instead, he will have to undergo many difficulties and encounter many obstacles both in his professional and secular life as well as in his spiritual life. Consequently, his whole life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense. Without noble character, the superstructure of human life will crumble down.

(v) Further, noble character will result in performance of ethical conduct or good conduct or virtuous conduct in human life. Ethical conduct, in accordance with the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", will shape the future destiny of human beings into a good one. As a result, human beings will reap good results and will achieve success, victory, happiness, peace throughout their whole life i.e. both professional and secular life as well as spiritual life. But base or pitiable or undesirable character will result in performance of unethical conduct. Performance of unethical conduct will shape the future destiny of human beings into a bad one. As a result, human beings will reap bad results and will have failures, defeat,

unhappiness, peacelessness throughout their whole life i.e. both professional and secular life as well as spiritual life.

Such is the importance of noble character or *satcharitra*, the third and the strongest foundation of human life. Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages attach greatest importance to noble character or *satcharitra* and place highest emphasis on its cultivation and development.

Thus, noble character or *satcharitra*, more than the good physical health and powerful mind, is most important. Our ancient Spiritual Scriptures, our *Rishis, Munis,* Saints and Sages, and our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also place great emphasis on building of noble character or *satcharitra*. Because, building of noble character or *satcharitra* leads to performance of ethical conduct or *sadachara* which results in creation of good destiny.

Manner: - Noble character or *satcharitra* can be built by (a) cultivation of (i) student-like good qualities such as obedience, humility, respectfulness, love (*shraddha*), devotion (*bhakti*), faith (*bishwas*), friendliness, self-control, discipline, etc. (ii) student-empowerment qualities such as faith in oneself, self confidence, courage, patience, fortitude, optimism, encouragement, hard-working nature, etc. and (iii) human-like good qualities such as truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, optimism, etc.; by (b) eradication of bad qualities like lust, anger, greed, selfishness, hatred, jealousy, arrogance, fear, timidity, pessimism, etc.; and by (c) observance of celibacy which gives great mental strength to cultivate good qualities, eradicate bad qualities; and firmly and resolutely adhere to noble character or *satcharitra* in all circumstances and in all situations, good or bad, favourable or adverse, throughout the entire life.

It is necessary for students to acquire knowledge about each such good quality in order to understand the same well and then develop it. Similarly, they should acquire knowledge about each evil quality, understand the same well and then eradicate it. They can acquire knowledge about the same by studing the Lesson No. 6 on "Noble Character" (*Satcharitra*) in Volume - 9 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati.

Nevertheless, in this small write-up, we will discuss about one most important student-like good quality, i.e. "Obedience" and one most important human-like good quality, i.e. "Truth". We will also discuss one dreadful evil quality, i.e. "Anger".

OBEDIENCE

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Obedience is willingness to obey commands.

Obedience is submission to or compliance with a command, prohibition, known laws, or rule of duty. It is the performance of what is required or enjoined or the abstaining from what is prohibited. Obedience is submission to authority as obedience to a person or to a law.

To obey is better than sacrifice.

He who obeys only can command or rule.

The man who commands efficiently must have obeyed others in the past and the man who obeys dutifully is worthy of being someday a commander.

From obedience spring all other virtues.

True obedience neither procrastinates nor questions.

Obedience is the mother of success, and is wedded to safety.

Let your child's first lesson be obedience.

Wicked men obey from fear; good men from love.

Command is anxiety; obedience is ease. Goodness is a river that follows from the lotus feet of the Lord by the path of obedience.

If the heart is not satisfied, obedience is not truly performed by the body." **Unquote**

The Story of *Aaruni*

In ancient time, students were studying in *Gurukulas, Rishikulas* or *Ashramas* established by *Rishis, Munis, Maharshis,* the *Brahmavidya Gurus*. They were residing inside the *Gurukulas* and *Rishikulas*. While studying there, they were also cultivating the *Ashrama's* crop fields, grazing *Ashrama's* cows, collecting fruits, roots, firewood, *samidha*, etc. In the *Ashrama* of *Maharshi Dhoumya* there were many students. Prominent amongst them were *Aaruni, Upamanyu* and *Veda*.

Once, at the close of the rainy season, one day it was raining heavily in the evening. *Maharshi Dhoumya*, the *Guru*, thought that if the *Ashrama's* crop field would get overfilled with rain water, then the boundary wall of the crop field would break and there would be a passage. In that case, the entire water of the crop field would flow away through that passage. And if there would be no rain afterwards, then the crop of the field would get dried up and damaged. Therefore, he called his student *Aaruni* and told him "My son *Aaruni* ! Please go the *Ashrama's* crop field and ensure that the water in the crop field does not flow away in case its boundary wall breaks due to the heavy rain."

In obedience of his Guru's instructions, *Aaruni* immediately went to the *Ashrama's* crop field even if it was raining heavily. On reaching, he observed that at one spot, the boundary wall had been washed away due to heavy rainfall, a passage had been created and water was flowing away heavily through that passage. *Aaruni* started putting in clay at that passage in order to check the flow of water from the crop field. But the clay was

damp and the forceful current of the flowing water of the crop field was washing away all the clay put therein by *Aaruni*. Thus, *Aaruni* failed to make good the damage caused in the boundary wall. Then, finding no other way, *Aaruni* himself lied down at that passage and thereby, the flow of water from the crop field through that passage could be checked.

Aaruni remained lie down the whole night at the passage in the crop field. Slowly, he started feeling very cold. Also, severe pains affected his whole body. In spite of the same, he did not move out an inch from the passage or even did not change his side fearing that water from his *Guru's Ashrama's* crop field would flow away through that passage. Instead, he kept himself lie down there during the whole night.

In the *Ashrama*, the students use to offer salutations to their *Guru Maharshi Dhoumya* every day in the morning after performing their *sandhya* and *havana*. In the morning of the following day, *Guru Maharshi Dhoumya* observed that all students came to offer him their salutations but *Aaruni* was not seen. He asked the students about *Aaruni*. The students replied "Yesterday evening, you had sent *Aaruni* to the *Ashrama's* crop field to ensure that its boundary is not damaged due to heavy rainfall and water does not flow away from the field. Since then, *Aaruni* has not come back".

Hearing this, *Guru Maharshi Dhoumya*, along with his other students, rushed to the *Ashrama's* crop field in search of *Aaruni*. On reaching there, he shouted the name of *Aaruni*. But *Aaruni* was not able to speak due to exposure to cold throughout the night. Somehow, he could manage to answer the call of his *Guru* with much difficulty. Then the *Maharshi* located that spot, reached *Aaruni* and found him lying down at that spot of the crop field. He immediately lifted up his obedient student *Aaruni* with his arms, embraced him and blessed "My son *Aaruni* ! All *vidyas* will dawn in you of their own accord

because of your obedience of *Guru's* instructions". Thanks to such blessings of his *Guru Maharshi Dhoumya, Aaruni* could learn all *vidyas* without any study and became a great learned man.

Such is the benefits of "obedience" to one's *Guru*. Therefore, students ought to develop and keep up the good quality of obedience to their Teachers.

TRUTHFULNESS

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Srutis emphatically declare *"Satyam Vada* - speak truth. *Satyameva Jayate Nanrutam* - Truth alone triumphs but not false hood." God is Truth and Truth must be realised by speaking the Truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by society. If you observe speaking truth for twelve years, you will get Vak Siddhi. Then what ever you speak will come to pass. There will be power in your speech. You can then influence thousands.

Your thought should agree with your words and the words should agree with your actions. In the world people think of one thing, say another thing and do another thing. This is horrible. This is nothing but crookedness. You must carefully watch your thoughts, speeches and actions. The little gain that you get by telling lies is no gain at all. You pollute your con science and infect your subconscious mind. The habit of telling lies is carried to your next birth also and you undergo suffering from birth to birth. Have you ever thought over this matter? Be very serious and stop the evil habit of telling lies from this very second.

The name of Harishchandra is even now a house hold word because he was a truthful man. He stuck to his principles of speaking truth at all costs. He never cared for his wife or

dominion. He underwent all sorts of suffering. He was truthful to the very last. Visvamitra tried his level best to make him a liar. He failed in all his various schemes. Truth alone triumphed in the end.

Write in bold types the words "SPEAK TRUTH" on card boards and hang them in different places in your house. This will remind you, when you are about to speak any lie. You will check yourself at once. A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting if you tell a lie and record the lies in the diary. Gradually the number of lies will decrease and you will become a truthful man." **Unquote**

The Story of Abdul Qadir Jilani

This is a story of about one thousand years' old. There was a place named Jilan in the country of Iran. A boy named Abdul Qadir Jilani was born in that place. He lost his father in his childhood. Then his mother took his care and brought him up.

Qadir had a strong desire to study well and become a learned man. But Jilan being a small place, there was no good facility for education. Therefore, he requested his mother to send him to Bagdad for study. His mother persuaded him not to go to Bagdad which was a very distant place and the road was lonely. But Qadir was determined to go there. Then his mother decided to send him to Bagdad. During those days, there was no facility of communication to travel to Bagdad. Therefore, people were not going there. Only, merchants used to go to Bagdad on foot in small groups for their business purposes and they were carrying their business merchandise on camels.

When a group of merchants were to travel to Bagdad, Qadir's mother arranged his journey to Bagdad with them. Before departure, Qadir's mother stitched one pocket inside the old coat

of Qadir, put therein fourty gold coins and told her son "My son ! Your father had left this much of wealth only. Expend the same very judiciously. Yes, one thing more. Remember to speak the truth at all costs and even if your life is in danger. Allah is kind. He will protect you".

Qadir commenced his journey to Bagdad in company of the group of merchants. It was a long as well as lonely journey. During the journey, robbers used to attack the travelling merchants at lonely spots. At one such spot, a gang of robbers attacked the group of merchants. They looted away all merchandise of the merchants and also thrashed them. As Qadir was a small boy, the robbers ignored him thinking that he might not be having any wealth. When the gang of robbers was leaving, one robber asked Qadir if he had any wealth. Qadir replied "Yes, I have fourty gold coins". The robber scolded him thinking that Qadir was playing jokes with him. But Qadir brought out those fourty gold coins from his coat pocket and showed the same to the robber. Seeing this, the robber got astonished. The robber reported the matter to his *Sardar*, the gang leader. The *Sardar* asked Qadir "O boy! You know that we are robbers. We will snatch away all your gold coins. Still then, why did you show the same to us ?" Qadir replied "O *Sardar* ! My mother had advised me to speak the truth at all costs even if my life is in danger. Allah is kind. He will protect me". Hearing this, the *Sardar* became dumb-founded. His cruel heart was moved and got melted. He thought "Great is this boy. How simple is he ! How truthful is he ! And how cruel we are who loot the innocent people !". The *Sardar* and his companion robbers started lamenting for their wrong actions. They returned all the gold coins to Qadir. They also returned all the merchandise which they had looted from the merchants. They gave up their bad action of robbery for ever.

Qadir reached Bagdad with the group of merchants safely and prosecuted his study there. He completed his education at Bagdad well and came back. Later on, he became a great saint named Abdul Qadir Jilani Bade Pir Sahab.

Qadir spoke the truth before the robbers. And Allah protected him from them. This is how God protects those who speak the truth in all circumstances.

Therefore, students ought to develop the good quality of "Truth" and speak the truth in all circumstances.

ANGER (*KRODHA*)

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Anger is a negative Vritti or whirlpool in the mind lake. It is born of ignorance.

It is a strong emotion, excited by a real or fancied injury and involving a desire for retaliation.

Anger is the natural passion or emotion of displeasure and antagonism aroused by injury or insult, real or imagined, and directed against the cause thereof. Anger arises from an idea of evil having been inflicted or threatened.

Anger is often accompanied by a desire to take vengeance, or to obtain satisfaction from the offending party.

It begins in folly and ends in repentance.

The fire you kindle for your enemy, burns yourself.

When anger arises, think of the con sequences. It will soon subside.

You think of objects of senses. Attachment to these objects develops. From attachment desire is born. From desire anger comes forth. From anger proceeds delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason you perish.

Raga or attachment is a long-standing associate of anger.

Control anger through patience, enquiry, self-restraint, love

and meditation. This is manly and divine. This is wise and glorious.

To become angry for trifling things is mean, childish and brutal.

When you are angry, count twenty before you speak. If you are very angry, count one hundred.

An angry man is again angry with himself when he comes to his senses.

When anger is on the throne, reason takes to its heels.

Be always ready to forgive the faults of others. Kill the spirit of revenge. Return good for evil.

Anger begins from folly or weakness. It ends with remorse and repentance. Act not in a furious passion.

He who is influenced by anger is like one intoxicated with a strong liquor.

Fury, indignation, choler, ire, temper, irritation, rage, resentment, wrath are synonymous with anger.

Displeasure is the mildest and most general word. 'Temper' is used in the sense of anger. This is colloquial. We say: "Mr. Johnson is a man of hot temper, a fiery temper."

Anger is sharp, sudden and brief. Resentment is persistent. It is the bitter brooding over injuries. Exasperation, a roughening, is a hot superficial intensity of anger, demanding instant expression.

Rage drives one beyond the bounds of prudence or discretion. Fury is stronger and sweeps one away into uncontrollable violence.

Anger is personal and usually selfish, aroused by real or supposed wrong to one self. Indignation is impersonal and unselfish displeasure at unworthy acts. Pure indignation is not followed by regret and needs no repentance. It is also more self-controlled than anger. Anger is commonly a sin. Indignation is often a duty. We speak of "righteous indignation."

Wrath is deep and vengeful displeasure. It simply

expresses the culmination of righteous indignation without malice in a pure being.

Anger is a stronger term than resentment, but not so strong as "indignation" which is awakened by what is flagitious in character or conduct; nor as wrath, fury, rage in which anger is wrought up to a still higher point in the order of these words. Anger is a sudden sentiment of displeasure; resentment is a continued anger; wrath is a heightened sentiment of anger. **Unquote**

An imaginary Story of Arun and Varun

Arun and Varun were classmates. Arun was short tempered by nature and used to get angry easily. But Varun was of calm and composed nature. He used to remain peaceful. They were good friends. But, on many occasions, Arun used to get angry with Varun even over petty matters.

Both Arun and Varun were meritorious students but Arun was somewhat weak in mathematics. Arun used to approach his friend Varun and request for getting his doubts in mathematics cleared whenever he needed. Varun, as a good friend, used to help his friend Arun and cleared his doubts even if Arun used to get angry with him on many occasions.

Once, Arun became very angry with Varun over a trifling issue and scolded him a little more although Varun had no fault at all. Varun got severely hurt and was unable to forget the wrong behaviour of Arun. A few days later, they were to appear their final degree examination. Arun was in utter need of clearing his doubt on one question of mathematics just in the previous night of the examination day. He requested Varun to help him by clearing his doubt. But Varun could not yet forget the wrong behaviour of Arun on that day and therefore, he avoided to help him. The doubt of Arun remained uncleared. Next day, both of them appeared the degree examination on mathematics paper. Surprisingly,

Arun found the same mathematical question, carrying twenty marks, in the question paper, but could not answer it as he had doubt on the same problem. Varun could answer the same question correctly.

The result of the degree examination was declared in due course. Arun could not secure first class in the examination for shortage of fifteen marks only. But Varun stood first. Had Varun clarified his doubt on that day, Arun could have answered that question in the mathematics paper and could have secured twenty marks more and then, he could have secured first class in the examination. Arun felt very sorry for not being able to secure a first class like his friend Varun.

Within a few months, there was an advertisement in a newspaper for recruitment of officers in an eminent and national level organisation. The post carried lucrative salary. The eligibility criterion for applying for that post stipulated, among other things, a first class pass in the degree examination. Varun, by virtue of having secured first class in the degree examination, could be eligible to apply for that post. He submitted his application, appeared the tests and was selected for that post. He joined that post and earned handsome salary every month. But Arun, who failed to secure first class in the degree examination, could not apply for that post and lost a very good opportunity to get appointment in a lucrative post in that national level organisation. And he felt severe agony. Had he not got angry and had he not scolded his friend Varun on that day, Varun would have cleared his doubt, and he would have answered that mathematical question in the degree examination, secured twenty marks more and thereby, he would have stood first. In that case, he would have fulfilled the eligibility criterion, applied for that post, appeared the tests and could have been selected. Then

he would have joined that post and earned good salary every month like his friend Varun. Now that he could not do so, he started lamenting a lot for his wrong action of having got angry with Varun and having scolded him over a trifling issue. He lost that opportunity in his life for ever. Thus, he lost a great thing for a small wrong action performed by him.

This is how one who gets angry loses, and then he laments and suffers himself in his life. Such is the adverse consequence of the evil quality of "Anger".

Therefore, students ought to eradicate the bad quality of "Anger" and remain calm, composed and peaceful in all circumstances.

Benefits: - There will be a large number of benefits by building of noble character or *satcharitra*, such as (i) one will be rightly called a "true human being", because noble character is stated as synonymous with human beings, (ii) one will be far away from animalistic or beastly qualities, (iii) one's conduct in the day-to-day life, resulting from his noble character, will be ethical or good or righteous or virtuous, which will bestow good results, victory, success, happiness and peace, both in his professional and secular life as well as in his spiritual life according to the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", (iv) one's ethical conduct, resulting from his noble character, will shape his future destiny into a good one, (v) one will be very wealthier because noble character is stated as the most valuable wealth, (vi) women will remain well protected because noble character is stated as the real protector, (vii) one will be very powerful because noble character is stated as the real power, (viii) one's noble character will contribute towards building of an excellent and magnetic personality.

However, in spite of the above, our students and youth

do not make any efforts to build noble character. Thereby, they deprive themselves of a large number of benefits in their life. Instead, they undergo sorrows, sufferings, miseries and failures, etc. in their future life. And then, they repent and repent for not having built noble character during their student life and youth period.

In view of the foregoing, it is wisest for our students and youth to make their best endeavours to build noble character and derive immense benefits for themselves, both in their professional and secular life as well as in their spiritual life. Thereby, they can live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life.

Practical ways to build noble character:- After acquiring knowledge about the great necessity, invaluable importance and immense benefits of noble character or *satcharitra*, our students must be curious, eager and interested to know how to build the same. Building of noble character or *satcharitra* is also most vital in the life of human beings as it is the essence of human life. In view of the same, let us discuss in brief about the practical ways in which our students can build noble character or *satcharitra* by adopting some methods and tools as advised by Swami Sivananda Saraswari.

However, before that, let us discuss one aspect in this regard. In each person we observe some good qualities as part of his character. Such good qualities are found inborn in him which were developed and acquired by him in his past births, and those good qualities find natural and spontaneous expression in his character and conduct in the day-to-day life in his present birth.

Certain good qualities are developed and acquired by one in his present birth after, consciously or unconsciously, observing those in the day-to-day conduct of his mother,

father, other family members, teachers, class mates, friends as well as other persons around him in the society. He observes those good qualities in them and considers those qualities to be worthy of adoption in his life. He gets influenced by those qualities, and becomes inspired and encouraged to accept, emulate and adopt those qualities in his life. Then he makes endeavours, develops and acquires those good qualities. In this manner, he develops and acquires those good qualities in his present birth.

One also chooses some good qualities by himself and considers the same to be necessary and worthy of development in his life. Then he consciously makes endeavours to cultivate, develop and acquire those good qualities in his life of his own accord. In this manner also, one develops and acquires some good qualities in his present birth. In this connection, let us discuss in brief about the practical ways to develop good qualities by adopting some methods and tools as advised by Swami Sivananda Saraswari.

Let us take one good quality as an example. One considers that courage is a good quality and then he wants to acquire the same. He can develop this good quality of courage by adopting the following practical method and tools:-

(i) Conviction:- First acquire knowledge about "courage" and thereafter, please build firm conviction in your mind to develop courage. Because, firm conviction will drive you to make necessary endeavour in the matter,

(ii) Desire:- Please have a strong desire to possess courage. If you do not have a desire, please create it. Then attainment of courage will be easy, like supply comes when there is demand, as this is the law,

(iii) Willingness:- Please create willingness in your mind to develop courage. Will follows desire like a dog following the master. Willingness is very important, because, then your mind

will be positive and permissive, and it will open the door for you to develop courage,

(iv) Interest:- Please develop interest in your mind to develop courage because interest is the driving force which will propel you to make the required endeavour with inclination, dedication, commitment, sincerity and earnestness,

(v) Resolve:- Please make a resolve to develop "courage" and write down the same in the "Resolve Form" for the new year. (Please see the "Resolve Form" designed by Swami Sivananda Saraswati in Lesson No. 20 in Volume — 14 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati). This is a very effective tool for development of new good quality,

(vi) Deep Thinking:- Please think deeply, preferably in the morning hours, for some time, say 10 minutes, (a) by having a clear-cut image of the quality of courage, (b) about the great necessity and importance of possessing courage and (c) about the immense advantages and benefits of possessing courage. During such deep thinking, please repeat and renew your resolve to develop courage. Consequent upon such deep thinking, the thought of developing courage will get strongly established in the subconscious mind, which will help one greatly to put the thought into practice in his day-to-day life. This is the central point and is of utmost importance. This is also a very effective tool for development of new good quality,

(vii) Mental Affirmation:- Please repeat the words "OM COURAGE" mentally and with all firmness in your command. Please also mentally affirm repeatedly and feel deeply for some time in your mind that you really possess courage. Such mental repetition and affirmation will also enter into your

subconscious mind and will get reflected in your life's daily actions. This is also very very important. This tool also is very powerful and effective for development of new good quality,

(viii) Acual practice:- Please commence actual practice to develop courage, i.e. please show or exhibit courage at the time of fear in the day-to-day activities of your life,

(ix) Continuance of practice:- Please repeat the practice again and again during the whole day. Swami Sivananda Saraswati says: "Always positive overcomes the negative. This is the grand law of the nature. Please have unshakable faith and confidence that you will possess courage. This virtue will develop slowly. Please wait cooly. Please do not be discouraged. It takes some time for the development of a virtue. You are bound to succeed in a short time." Please, therefore, continue the practice to develop courage through out regularly, sincerely, tenaciously, devoutly with strong determination, firm commitment, high positiveness, great encouragement and constant perseverance. This is also very very important,

(x) Overcoming difficulties, obstacles, failures:- You are most likely to face many difficulties, obstacles, failures many times while practising development of courage in your daily life, like meeting frequent failures in life's other fields of activities also. But you need not get discouraged for such difficulties, obstacles, failures and need not give up the practice. Rather, you should continue to practise courage in your daily life with firm conviction, strong determination, great patience, self motivation, high encouragement, optimistic mind, sense of success, persistence and perseverance, in your own interest and for your own highest welfare and supreme good. Thereby, ultimately you will achieve success in your practice. You should remember that "Nothing is impossible in the world", "Failures are the pillars of success" and "Practice makes a man perfect". You should also repeatedly think of the gains or benefits

which you will derive by developing courage in your daily life. Because such thinking will inspire, encourage and motivate you to keep continuing the practice till success is achieved,

(xi) Daily Diary writing:- Please maintain a "Daily Diary" and write down therein in the night the number of times you failed to show courage at the time of fear during the whole day. As Swami Sivananda Saraswati says, maintenance of a daily diary is a very powerful and effective tool and will ensure rapid progress in your practice. It will teach, guide and goad your mind to develop courage. (Please see the "Spiritual Diary" format designed by Swami Sivananda Saraswati in Lesson No. 20 in Volume - 14 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati).

(xii) Daily Introspection:- Introspection means studying one's mind by himself in solitude. Please do introspection daily, preferably at night before sleeping. During daily introspection, please study or watch your mind carefully to know whether you are progressing or remaining stationary or retrograding in development of the virtue of courage. If you are not progressing or if you are remaining stationary or if you are retrograding, you must take the remedial actions to stop remaining stationary or retrograding and to make progress in your practice. Then, as Swami Sivananda Saraswati says, you will achieve rapid progress in your practice of development of the virtue of courage. Daily Introspection is also a very powerful and effective tool for development of new good quality.

In this way, the quality of courage and also other good qualities or virtues can be developed.

Swami Sivananda Saraswati says that if somebody develops one good quality, then other good qualities can be developed easily as the latter follow the former. In this manner, one can develop the desired good qualities and build one's noble

character.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 6, volume no. 9.

Questions - 1

1. What is the meaning of noble character? (Marks - 3)
2. What is the necessity of noble character? (Marks - 5)
3. What is the importance of noble character? (Marks - 10)
4. In what manner can noble character be built ? (Marks - 3)
5. What are the good qualitied required to be developed and what are the bad qualities required to be eradicated in order to build noble character? (Marks - 5)
6. Please write a paragraph about the student-like quality "Obedience". (Marks - 5)
7. Please write the story of Aaruni regarding "Obedience to Guru". (Marks - 10)
8. Please write a paragraph about the human-like quality "Truthfullness". (Marks - 5)
9. Please write the story of Abdul Qadir Jilani regarding "Speaking of Truth". (Marks - 10)
10. Please write about the evil quality "Anger". (Marks - 10)
11. Please write the story of Arun and Varun regarding "Anger". (Marks - 10)
12. What are the benefits of possessing noble character?

(Marks - 10)

13. Can one build noble character, consciously or unconsciously, by developing good qualities as observed in people around him? (Marks - 3)
14. What are the practical methods one needs to adopt before commencing actual practice to develop a new good quality? (Marks - 5)
15. Why are deep thinking and mental affirmation powerful and effective tools for development of a new good quality? (Marks - 5)
16. What are the practical methods one needs to adopt before commencing actual practice to develop a new good quality? (Marks - 5)
17. Why is continuance of practice necessary for developing a new good quality? (Marks - 5)
18. How can difficulties, obstacles, failures be overcomed while practising for developing a new good quality? (Marks - 5)
19. How do daily diary writing and daily introspection help in the matter of developing a new good quality? (Marks - 5)

Questions - 2

1. Please explain why is noble character stated as humanly and is treated as synonymous with human being.

(Marks - 5)

2. Why is noble character stated as the essence of human beings? (Marks - 5)
3. Why is a human being without noble character likened as an animal? (Marks - 5)
4. Please explain how everything of a human being is lost when he loses his character. (Marks - 5)
5. Please explain how noble character shapes the future destiny of a human being. (Marks - 5)
6. Please explain why is noble character stated as the strongest power on earth. (Marks - 5)

7. What will be the losses/disadvantages if students ignore or neglect to build noble character during their student life and youth period itself ? (Marks - 5)
8. Why is it wise for students to build noble character during their student life? (Marks - 5)
9. Please explain why noble character is more powerful than good physical health and powerful mind for human beings ? (Marks - 5)

Lesson No. - 4

Moral and Ethical Conduct (*Sadachara*) — Third Foundation of Human Life

The fourth lesson is **"Moral and Ethical Conduct or *Sadachara*",** which is the fourth foundation of human life.

Meaning: - Moral and Ethical conduct or *sadachara* means performing of moral and ethical actions, good actions, righteous actions or virtuous actions in various spheres of human activities in the day-to-day life of human beings. Ethical conduct or *sadachara* is the expression of noble character or *satcharitra* in actions in one's day-to-day life.

Necessity: - Moral and Ethical conduct or *sadachara* is the fourth foundation which is necessary for building of human life.

(i) By performance of moral and ethical conduct or *sadachara,* the foundation of human life can be proper and strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived successfully i.e. both economically and materially prosperously as well as spiritually happily and peacefully; and also it can be lived ideally.

But without performance of moral and ethical conduct or *sadachara* i.e. with performance of unethical conduct or bad actions or *asadachara,* the foundation of human life will be improper and weak; and upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, miseries, unhappiness and peacelessness, both in the secular and professional life as

well as in the spiritual life.

Hence, performance of moral and ethical conduct or *sadachara* is extremely necessary in human life.

(ii) Moral and Ethical conduct or *sadachara* is stated as humanly and is treated as synonymous with human being. Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints, Sages and Great Ones say that without performance of ethical conduct or *sadachara,* a man is like an animal with a human body. Because a man without moral and ethical conduct or *sadachara* performs animalistic actions or beastly actions in his life. Even, he, at times, performs beastlier than the beastly actions and commits brutal, heinous and shocking crimes. Thus, immoral and unethical conduct or unrighteous conduct or bad conduct or *asadachara* is animalistic. Therefore, performance of moral and ethical conduct or *sadachara* is extremely necessary in human life.

(iii) Further, according to the universal and immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", moral and ethical conduct or righteous actions bestow good results and immoral and unethical conduct or bad actions yield bad results. As such, performance of moral and ethical conduct or righteous actions or *sadachara* will bestow good results in human life. Thereby, human beings can achieve real success both in their professional and secular life and in their spiritual life. And human life can be ideal, successful, purposeful, prosperous, happy and peaceful.

Similarly performance of immoral and unethical conduct or unrighteous actions or *asadachara* will yield bad results in human life. Thereby, human beings can not achieve real success either in their professional and secular life or in their spiritual life. Also human life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, success, victory, prosperity, happiness and peace in their life, performance of moral and ethical conduct or righteous actions or *sadachara* is badly necessary in their life.

In view of the foregoing, there is a great necessity for performance of moral and ethical conduct or *sadachara* in human life.

Importance: - Moral and Ethical conduct or *sadachara*, like noble character or *satcharitra,* is another most important foundation of human life.

(i) As discussed above, moral and ethical conduct or *sadachara* is stated as humanly and is treated as synonymous with human being. Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that without performance of moral and ethical conduct or *sadachara,* a man is like an animal with a human body. Because a man without moral and ethical conduct or *sadachara* performs animalistic actions or beastly actions in his life. Even, he, at times, performs beastlier than the beastly actions and commits brutal, heinous and shocking crimes. Thus, immoral and unethical conduct or unrighteous conduct or bad conduct or *asadachara* is animalistic. Therefore, moral and ethical conduct or *sadachara* is extremely important in human life.

(ii) A human being by performance of moral and ethical conduct or *sadachara* can achieve real success, victory, true prosperity, real happiness and peace in his professional and secular life. He can also perform his spiritual practices or *aadhyatmik sadhana* easily, smoothly, efficiently and effectively. Thereby, he can achieve success in his spiritual life and cross the ocean of *sansara* or the worldly existence and reach the other shore of human life easily, smoothly and efficiently. That means, he can achieve *Moksha* or Liberation of the Soul from the cycle of births and deaths or God-realisation

or Self-realisation easily, which is the final and supreme destination of human life upon this earth plane, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal Indian Culture or *Bharatiya Sanskruti*.

(iii) Moral and Ethical conduct, in accordance with the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", will result in shaping of the future destiny of human beings into a good one. As a result, human beings will reap good results and will achieve success, victory, happiness, peace throughout their whole life i.e. both professional and secular life as well as spiritual life. But immoral and unethical conduct will result in shaping of the future destiny of human beings into a bad one. As a result, human beings will reap bad results and will have failures, defeat, unhappiness, peacelessness in their whole life i.e. both professional and secular life as well as spiritual life.

(iv) Moral and Ethical conduct is the most important ingredient which contributes a great deal towards building of an excellent and magnetic personality of human beings.

(v) Our Scriptures speak highly of the importance of ethical conduct or *sadachara*, some of which are as under:-,

Manusmriti says:-

The norm of conduct or *sadachara* specified in the *Shrutis* or *Vedas* and *Smrutis* is the highest *Dharma*. Therefore, a *Dvija* or a seeker of self-benediction should sincerely practise it (*sadachara*) always. (Manusmriti - 1-108)

"आचार: परमो धर्म श्रुत्युक्त: स्मार्त्त एव च ।
तस्मादस्मिन सदा युक्तो नित्यं स्यादात्मवान द्विज: ।।"

(मनुस्मुति - १ - १०८)

Mahabharata says:-

Right conduct or *sadachara* is the main canon of *dharma*, and saints perform right conduct or *sadachara*. *Dharmik* scriptures also state that right conduct or *sadachara* is the highest

dharma. Right conduct or *sadachara* is the origin of *dharma*. Right conduct or *sadachara* increases longevity. It increases not only longevity, but also increases properties and wealth. (Mahabharata - Anushasana Parva).

"आचारलक्षणो धर्मः सन्तस्ताचारलक्षणाः।
आगमानां हि सर्वेषामाचारः श्रेष्ठः उच्यते।।
आचारप्रभवो धर्मो धर्मादायुर्विवर्द्धते ।
आचाराल्लभते हि आयुराचाराल्लभते श्रियम् ।।"

(महाभारत - अनुशासन पर्व)

Our Scriptures also say "Conduct (ethical conduct or *sadachara*) is the highest *dharma*, it is greatest penance or *tapasya*, it is the supreme knowledge, and what can not be achieved by performance of ethical conduct or *sadachara* ?"

"आचारः परमो धर्म आचारः परमं तपः ।
आचारः परमं ज्ञानम् आचरात् किं न साध्यते ।।"

Thus, moral and ethical conduct or *sadachara* is extremely important in human life.

But without performance of moral and ethical conduct or *sadachara* i.e. with performance of immoral and unethical conduct or unrighteous actions or *asadachara*, a human being can not achieve real success, victory, true prosperity, real happiness and peace in his life. Instead, he will have to undergo many difficulties and encounter many obstacles both in his professional and secular life as well as in his spiritual life. Consequently, his whole life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense. Without performance of moral and ethical conduct or *sadachara*, the superstructure of human life will crumble down.

Such is the importance of moral and ethical conduct or *sadachara*, the fourth and the strongest foundation of human life. Therefore, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages attach greatest importance to moral

and ethical conduct and place highest emphasis on its performance in the day-to-day human life.

Thus, moral and ethical conduct, like noble character, more than the good physical health and powerful mind, is most important. Our ancient Spiritual Scriptures, our *Rishis, Munis,* Saints and Sages, and our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also place great emphasis on performance of moral and ethical conduct or *sadachara,* like building of noble character or *satcharitra*. Because, performance of moral and ethical conduct or *sadachara* results in creation of one's good destiny.

Manner: - Moral and Ethical conduct or *sadachara* can be performed (i) by performance of moral, ethical, righteous, virtuous actions in all spheres of human activities in one's day-to-day life; and (ii) by refraining from performance of bad, undesirable actions or *asadachara*; and also (iii) by observance of celibacy which gives great mental strength to perform ethical actions, to refrain from performing unethical actions; and to firmly and resolutely adhere to performance of moral and ethical conduct or *sadachara* in all circumstances and in all situations, good or bad, favourable or adverse, throughout the entire life.

Benefits: - There will be a large number of benefits by performing moral and ethical conduct or *sadachara*, such as (i) one will be rightly called a "true human being", because moral and ethical conduct is stated as synonymous with human beings, (ii) one will be far away from animalistic or beastly qualities, (iii) one will get good results, victory, success, prosperity, happiness, peace, both in his professional and secular life as well as in his spiritual life. Because, according to the universal and immutable Law of *Karmas* or Actions, viz. "As you sow, so shall you reap", moral and ethical conduct or right actions bestow good results, (iv) one will be free from failures, sorrows, sufferings, unhappiness, restlessness,

etc. in his life which are caused by performance of immoral and unethical conduct or bad actions or *asadachara*, (v) one's moral and ethical conduct will shape his future destiny into a good one according to the above universal and immutable Law of *Karmas* or Actions, (vi) one's moral and ethical conduct will contribute towards building of an excellent and magnetic personality.

However, in spite of the above, our students and youth do not perform moral and ethical actions. Consequently, they undergo sorrows, sufferings, failures, unhappiness, restlessness, etc. in their future life. And then, they repent and repent for not having developed the habit of performing moral and ethical actions during their student life and youth period.

In view of the foregoing, it is wisest for our students and youth to perform moral and ethical actions and derive immense benefits for themselves, both in their professional and secular life as well as in their spiritual life. And thereby, they can live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 7, volume no. 9.

This is a brief outline of the topic "laying the foundation of precious human life."

Questions - 1

1. What is the meaning of moral and ethical conduct or *sadachara* ? (Marks - 3)
2. What is the necessity of moral and ethical conduct or *sadachara* ? (Marks - 5)
3. What is the importance of moral and ethical conduct or *sadachara* ? (Marks -10)
4. What do our Scriptures speak about the importance of moral and ethical conduct or *sadachara* ? (Marks -10)
5. In what manner can moral and ethical conduct or *sadachara* be performed ? (Marks - 3)
6. What are the benefits of performance of moral and ethical conduct or *sadachara* ? (Marks - 10)

Questions - 2

1. Why is a human being without performance of moral and ethical conduct or *sadachara* likened as an animal? (Marks - 5)
2. Please explain how moral and ethical conduct or *sadachara* shapes the future destiny of a human being. (Marks - 5)
3. What will be the losses/disadvantages if human beings ignore or neglect to perform moral and ethical conduct or *sadachara* in their life? (Marks - 5)
4. Why is it wise for human beings to perform moral and ethical conduct or *sadachara* in their life? (Marks - 5)
5. Please explain why moral and ethical conduct or *sadachara* is more powerful than good physical health and powerful mind for human beings ? (Marks - 5)

Lesson No. - 5

Celibacy (*Brahmacharya*) — Basis of Successful Human Life

The fifth lesson is "Celibacy or *Brahmacharya*", which is the basis of successful human life.

Meaning:- *Brahmacharya* is a broad term. It has several meanings.

One meaning is, *Brahmacharya* literally means *achara* or conduct with *Brahma* or God. In other words, that *achara* or conduct which leads to realisation of *Brahma* or God is called *Brahmacharya*. *Brahmacharya* also means contemplation on *Brahma* or God. This is the meaning of *Brahmacharya* from spiritual point of view.

Brahma also means *Veda*. So study of *Veda* is called *Brahmacharya*.

Another meaning of *Brahmacharya* or celibacy or continence is preservation of vital seminal fluid or *veerya*. In other words, *Brahmacharya* means abstinence from sexual activity. *Brahmacharya* is abstinence from eight kinds of sexual activities, viz. (1) *Smarana* or remembering a person of the opposite sex, (2) *Kirtan* or praising the qualities of a person of the opposite sex, (3) *Keli* or playing with a person of the opposite sex, (4) *Prekhyana* or looking at a person of the opposite sex with lustful eye, (5) *Guhya Bhashana* or conversing with a person of the opposite sex in private, (6) *Sankalpa* or strong determination to have the company of a person of the opposite sex, (7) *Adhyavasaya* or making efforts to have the company of a person of the opposite sex, and (8) *Kriyanispatti* or physical sexual enjoyment.

"स्मरणं कीर्तनं केली: प्रेक्षणं गुह्यभाषणं ।
संकल्पोध्यवसायश्च क्रिया निष्पत्तिरेव च।।"

The great *Rishi Yajnavalkya* says:-

"कर्मणा मनसा बाचा सर्वावस्थासु सर्वदा ।
सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते।।"

"Brahmacharya is abstaining from *Maithuna* (all kinds of sexual enjoyments) for ever, in all places and in all conditions, either physically, mentally or in words".

Thus, *Brahmacharya* is to be observed not only in deed (physical activity) but also in thought (mental thinking) and in word (verbal speech), or, in other words, *Brahmacharya* is to be observed completely. *Brahmacharya* is stated as purity in thought, word or deed. This is the general and commonly understood meaning of *Brahmacharya*.

Brahmacharya also means control of not only the sex *indriya* or reproductive organ but also all other senses or *indriyas*, i.e. five organs of actions or *pancha karma-indriyas*, viz. speech, hands, feet, genitals and anus, and five organs of knowledge or *pancha jnana-indriyas*, viz. ears, skin, eyes, tongue (taste) and nose (smell).

Necessity:- Observance of celibacy or *brahmacharya* is necessary for achieving success in one's secular life in the form of achievement of material prosperity and fulfillment of vital worldly desires. It is also necessary for achieving success in one's spiritual life in the form of observance of *dharma* or performance of righteous conduct or ethical conduct; and performance of *aadhyatmik sadhana* or spiritual practices. Thus, celibacy or *brahmacharya* is the basis of successful human life, both secular and spiritual. Hence the necessity of observance of celibacy or *brahmacharya* in human life.

Importance:- Celibacy or *Brahmacharya* is the basis of successful human life, both secular and spiritual.

(i) Human beings live on food in this iron age. From food juice or chyle is produced. From juice blood is prepared. From

blood flesh, from flesh fat, from fat bones and from bones marrow is made. From marrow semen or *veerya* is produced. This is how semen is finally made in the human body. Semen is thus the seventh product of food.

"रसद रक्तम् ततो मांसम् मांसन्मेधा: प्रजायते ।
मेधासोस्थि ततोमज्जा, मज्जा शुक्रस्य सम्भब: ।।"

Semen is the last essence of food. It is regarded as the essence of essences. It is highly necessary for prosperous, happy, peaceful and successful human existence. Wastage of semen will make human life poor, miserable, unhappy, restless and failure. Thus, semen is tremendously vital, most precious, absolutely necessary and extremely important for human beings. Such is the importance of observance of celibacy or *brahmacharya* in human life.

(ii) Celibacy or *brahmacharya* contributes a great deal in keeping of good physical health, empowering of the mind, building of noble character and performance of ethical conduct, and thereby, building of human life properly and strongly. It also contributes a great deal for achievement of material prosperity, fulfillment of vital worldly desires, observance of *dharma* or performance of righteous conduct; and performance of *aadhyatmik sadhana* or spiritual practices. Thereby, living of human life becomes complete and successful, i.e. both economically and materially prosperous as well as spiritually happy and peaceful.

But without observance of celibacy or *brahmacharya*, physical health will be weak, poor and sick. Mind will be weak, i.e. thought will be negative, thinking will be scattered, will power will be weak, memory power will be feeble and concentration power will be low. One can not make necessary efforts to build noble character and can not perform ethical cunduct. As a result, building of human life will be improper and weak. Also, one can not acquire huge material prosperity, can not fulfill his vital worldly

desires, can not properly observe *dharma* or perform righteous conduct and can not effectively perform *aadhyatmik sadhana* or spiritual practices. Then, living of human life will be incomplete and unsuccessful i.e. both economically and materially poor as well as spiritually unhappy and restless. Such is the importance of observance of celibacy or *brahmacharya* in human life.

(iii) Observance of celibacy or *brahmacharya* contributes significantly in developing an impressive, magnetic, charming and brilliant personality.

(iv) Celibacy or *brahmacharya* bestows victory and success in all fields and in all activities of human life.

(v) When semen or *veerya* is once lost, it can not be recouped even in one's life time by taking any amount of nutritious food or any type of potent medicines.

(vi) Falling or wastage of semen brings incurable diseases, sicknesses and weakness and premature death, but its preservation gives good health and long life.

Siva Samhita says: "मरणं विन्दुपातेन जीवनाम् विन्दु धारणात् ।" (शिव संहिता), i.e. "Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it in the body."

One of the students of *Dhanvantari* approached his teacher after finishing his full course of *Ayurveda* and asked him: "O *Bhagavan* ! Kindly let me know the secret of health now." *Dhanvantari* replied: "This *Veerya* (seminal energy) is verily *Atman*. The secret of health lies in the preservation of this vital force. He who wastes this energy can not have physical, mental, moral and spiritual development." Such is the importance of observance of celibacy or *brahmacharya* in human life.

Thus, observance of celibacy or brahmacharya is extremely important in human life. Our ancient Spiritual Scriptures, our *Rishis, Munis,* Saints and Sages, and our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also place great emphasis on observance of celibacy or *brahmacharya*. Because,

observance of celibacy or *brahmacharya* is the basis of successful human life, both secular and spiritual.

Types :-

Types of celibacy or *brahmacharya* in different stages of human life are as under:-

Celibacy or *brahmacharya* is of two types, i.e. complete celibacy and partial celibacy. Complete celibacy means full preservation of semen without wasting even a single drop of it or total abstinence from sexual activities or sexual enjoyments. Partial celibacy means limited use of semen for permissible legitimate purpose.

According to our ancient Spiritual Scriptures and our great Indian Culture or *Bharatiya Sanskruti*, human life has four stages or *ashramas*, viz. (a) Student Life or *Brahmacharya Ashrama*, (b) Householder Life or *Grihastha Ashrama*, (c) Retired Life or *Vanaprastha Ashrama* and (d) Secluded Life or *Sannyasa Ashrama*.

Our ancient Spiritual Scriptures and our Saints, Sages, *Rishis, Munis* and Yogis say that complete celibacy, in thought, word and deed, is to be observed during three stages or *ashramas* of human life, i.e. during student life or *brahmacharya ashrama*, retired life or *vanaprastha ashrama* and secluded life or *sannyasa ashrama*; and that partial celibacy is to be observed during one stage or *ashrama* only of human life, i.e. during householder life or *grihastha ashrama*.

Our ancient Spiritual Scriptures and our *Rishis*, *Munis* Saints and Sages say that householders are permitted to have legitimate sexual activity for the only purpose of getting progeny and thereby, help continuation of the creation of the Creator. Swami Sivananda Saraswati and Swami Chidananda Saraswati say that householders are allowed to have legitimate sexual intercourse with their spouses once in a month at the proper time only without the idea of sexual enjoyment but just to get progeny

in order to keep up their line and help continuation of the creation of the Creator. They further say that after the householders get progeny and their line is kept up, they ought to stop sexual activities for ever and observe complete celibacy and preserve the vital semen for achieving success in their spiritual pursuit, which is the supreme goal of human life upon the earth plane, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

They further say that the nature of sex-desire of human beings is such that it never gets satisfied. Rather, the more one enjoys sexual pleasures, the more becomes his desire to enjoy the same again and again. Also, a mild sex-desire becomes a strong passion by frequent repetition of sexual activity and enjoyment. But if one stops sexual activity for ever, his sex-desire will gradually get vanished or become extinct. This has been explained with the illustration of the sacrificial fire and ghee. When one pours ghee in the fire, the flame of the fire rises high. When one continues to pour more and more ghee in the fire, its flame goes on rising higher and higher. But when one stops pouring further ghee in the fire, the fire gradually gets extinguished. Therefore, they say that after getting progeny, human beings should utilise their *viveka* or power of discrimination, think again and again of the fatal consequences of wastage of seminal energy and the immense benefits of observance of celibacy, and ought to stop sexual activities for ever. And then their sex-desire will gradually get vanished.

However, they exhort that if the householders can not exercise control over their sex-desire and can not observe complete celibacy during householder life or *grihastha ashrama,* they should be moderate and rational in sexual activity. Even birds and animals

exercise self control and perform sexual activity rationally. Lions cohabit only once in a year. After conception, the female animals never allow the male animals to approach them till the young animals are weaned and they themselves become healthy and strong. Men only violate the law of nature, perform sexual activity frequently and irrationally and they degenerate themselves to a far low level than animals in this respect. Thereby, they suffer from innumerable and incurable diseases. Therefore, it is wise for them to take the help of their power of discrimination and endeavour their best to control their sex-desire and observe complete celibacy, preserve the most vital and precious seminal energy and utilise the same for their spiritual growth in their own interest and for their highest welfare and supreme good. Thereby, they will derive the immense benefits of observance of celibacy or *brahmacharya*.

Primary purpose of sex organ and preservation of seminal energy

(1) In connection with observance of celibacy or *brahmacharya*, Swami Chidananda Saraswati explains that the sex organ is a sanitary device and a drainage system of the human body. It is primarily meant for elimination of liquid waste material, i.e. urine from the body. It is like the other drainage system, i.e. the anus which eliminates excrement or faeces, the major solid part of the waste material of the human body. The other, specialised occasional purpose and use of the sex organ is for giving birth of children in order to keep up progeny so that the creation of the Almighty Supreme Lord keeps on continuing. This, he says, is the right perspective of the body and its various parts. If one understands this well, he will not be obsessed with the sexual part of this particular organ. Therefore, once the special purpose of keeping up progeny is achieved, the sexual activity ought to be stopped, because, he says that the sex organ is not meant to be misused for deriving sexual enjoyment or sensual pleasures; and also because of the fact that wastage of seminal

energy proves fatal in one's life. This fact gives rise to the paramount necessity and importance of preservation of seminal energy and observance of celibacy or *brahmacharya* in one's life. This fact is most worthwhile and is to be noted and remembered always.

(2) As our ancient Spiritual Scriptures and our Saints, Sages, *Rishis, Munis* and Yogis further say, semen when preserved by observance of celibacy or *brahmacharya* gets transmuted into *Oja Sakti* or Spiritual Energy through the practice of Yoga. This *Sakti* or Energy contributes considerably in carrying out spiritual practices for achieving success in one's spiritual life.

(3) Another important point regarding preservation of the seminal energy is like this. No human being will ever want to waste his precious blood, because he can not hope to survive when profuse blood, the essence of food that he consumes, goes out of his body. Similarly, no human being can hope to live a healthy, long, prosperous, happy and peaceful life when his most precious semen, which is the ultimate essence of food that he consumes and is produced out of 40 drops of blood, goes out of the body through uncontrolled, frequent, indiscriminate and irrational sexual activity which is aimed at deriving momentary sexual pleasure only. In view of this, should any human being ever desire to waste even a single drop of his semen? Certainly not, one should not, one must not. Therefore, human beings ought not to waste semen, the essence of the essences of the human body and the life-force, for gaining mere and momentary sexual pleasure. Rather, it is wise for them to preserve seminal energy and utilise the same for the higher, spiritual purpose of the rarest of the rare and most precious human life, in their own interest and for their highest welfare and supreme good .

Wrong perception about giving expression to sex desire

In this connection, it is most important to note that at times,

students and the youth are advised that sex desire is a natural urge and in case there is desire for sex, it should be given expression instead of being suppressed, because they say that suppression of sex desire will lead to mental abnormalities. Our Saints and Sages say that this perception is not right. Swami Chidananda Saraswati, one of the great, world-renowned and illumined modern saints, says:-

"There is a Western idea that sex is a natural urge and so free expression should be given to it. And if free expression is not given to it, the sex urge will become suppressed, will become repressed. And if it is thus suppressed and repressed, it will create all sorts of abnormalities within you and you will develop neurosis and various types of complex and you will become an abnormal person. There is partial truth in it. There is truth in it to the extent that if this suppression and repression is forced upon you by circumstances beyond your control, by social environment, by other taboos and deep-seated inhibitions within you, due to your father's advice or mother's dominance or family and all, then it can give rise to some undesirable inner abnormality. But this situation never applies if realizing the greatness of a higher goal and realizing the necessity of this important Sadhana of self-control in order to attain that goal, you make up your mind fully, willingly and voluntarily. Then there is no question of suppression. If with a full willing heart you enter into this course of self-discipline and self-restraint, then there is no question of suppression. No one is asking you to do it. You want to do it. You are yourself desirous of it. So, done with full willingness, done with great enthusiasm, it becomes a voluntary thing. Then, psychological situations will not arise. On the contrary, every time you succeed in controlling the sense-urge, you get a sense of elation, you get a sense of achievement, you get a sense of inner satisfaction that you have succeeded. So, it

is something that goes on giving you endless satisfaction and a sense of triumph, a sense of overcoming. Therefore, it is entirely a positive process, a very creative and positive process, not a negative and suppressive process. So, regarding Brahmacharya, if you take the right approach and attitude towards it, then it is simple. It is a question of conserving energy, of preserving energy, so that it may be utilized for higher things which you wish to attain."

Therefore, whenever there is desire for sex or lust in the mind, one should not suppress the same but should voluntarily and willingly eliminate it from his mind through right understanding and other methods.

Practical ways or manners or methods of observance of celibacy or *brahmacharya*

After acquire knowledge about the great necessity, invaluable importance and immense benefits of observance of celibacy or *brahmacharya*, our students and youth must be curious, eager and interested to know how to observe the same. Observance of celibacy or *brahmacharya* is also most vital in the life of human beings as it is the basis of success in their both secular life and spiritual life. In view of the same, let us discuss in brief about some of the very important practical ways or manners or methods of observance of celibacy or *brahmacharya* as advised by Swami Sivananda Saraswari and Swami Chidananda Saraswari.

Manners or methods of observance of celibacy or *brahmacharya:-*

As discussed earlier, Swami Chidananda Saraswati says that the sex organ is a sanitary device and a drainage system of the human body and is primarily meant for elimination of liquid waste material, i.e. urine from the body, like the anus which eliminates excrement or faeces. The other, specialised occasional purpose and use of the sex organ is for giving birth of children in

order to keep up progeny so that the creation of the Almighty Supreme Lord keeps on continuing. Therefore, once the special purpose of keeping up progeny is achieved, the sexual activity ought to be stopped, because, he says that the sex organ is not meant to be misused for deriving sexual enjoyment or sensual pleasures; and also because of the fact that wastage of seminal energy proves fatal in one's life. He says that this is the right perspective of the body and its various parts.

The above fact gives rise to the paramount necessity and importance of preservation of seminal energy and observance of celibacy or *brahmacharya* in one's life. This understanding is the right understanding about observance of celibacy or *brahmacharya*. This right understanding alone, if kept in mind always, will dissuade one from performing sexual activities and wasting his sexual energy; and help him greatly in observance of celibacy or *brahmacharya*. Therefore, one must keep this right understanding in his mind always.

However, passion for sexual enjoyment or lust, which leads to performance of sexual activities, results in wastage of semen and therefore, it is stated as the greatest enemy of human beings. It is considered as the most powerful enemy. And therefore, despite keeping of right understanding as stated above, it tempts many times human beings to perform sexual activities and derive sexual enjoyment. It, therefore, needs to be controlled/ conquered; and celibacy or *brahmacharya* is to be observed in one's own personal interest and for one's highest welfare and supreme good. Therefore, Swami Sivananda Saraswati, one of the great, world-renowned and illumined modern saints, advises that several methods or measures should be adopted in a combined manner in order to fight with this most powerful enemy and to control the same. Some most important of them are as under:-

(i) Eradication of sexual *vasana*:- Let us first

understand the root cause of action. Action is preceded by a *vasana* in the mind. *Vasana* is the subtle form of desire. Desire is gross. *Vasana* is a wave in the mind-lake. It is hidden in the mind. *Vasana* brings attraction. A person with weak will power can not resist *vasana*. Then *vasana* leads to action.

Similarly, sexual *vasana* or sexual desire leads to sexual action. Therefore, sexual *vasana* or sexual desire needs to be eliminated so that there is no sexual action. Sexual *vasana* or sexual desire can be eliminated and eradicated by strong will power and by replacing it instantly by pure thought by application of one's power of discrimination or *viveka*. Such instant replacement of thought brings in quick result and then the sexual *vasana* or sexual desire vanishes immediately from the mind. Then, one is saved from performing sexual action and from its deadly evil consequences. Therefore, as soon as the sexual *vasana* or sexual desire arises in the mind, it must be driven away then and there by instantly entertaining pure thoughts or *suddha chintana.* This is the simple, sure, potent, quick, easy, safe and effective measure to control sexual *vasana* or sexual desire. Swami Sivananda Saraswati says that this attack against *vasana* is from inside and it comes through the practice of *"Sama"*, which means control of mind.

(ii) Control of organs or *indriyas*:- One needs to restrain his organs or *indriyas* and must not allow the sense-vibrations to enter into his mind from outside, mostly through the organ of sight or through his eyes. In other words, one must not look at the opposite sex with lustful eyes. Because, lustful look creates sexual desire in the mind and then, such desire leads to sexual action. Instead, one ought to look at the opposite sex with the chaste-full feeling or pure feeling or *suddha bhava* of mother or sister or daughter, in case of male persons; and with the pure feeling or *suddha bhava* of father or brother or son, in case of female persons. This will

instantly drive away the sex thought and create pure thought in the mind and then one will be saved from sexual action and from its fatal evil consequences. In this regard, Swami Sivananda Saraswati exhorts that the best and safe way is to entertain the divine feeling or *divya bhava*, i.e. a male person should look at the female one as the Divine Mother or Goddess *Durga*. Similarly, a female person should look at the male one as the Divine Father or Lord *Narayana*. This is another simple, sure, potent, quick, easy, safe and effective measure to control sexual thought or sexual desire. Swami Sivananda Saraswati says that this attack against *vasana* is from outside and it comes through the practice of "*Dama*", which means control of organs or *indriyas.*

(iii) Avoidance of evil company, undesirable literature and obscene visuals:- Keeping company of evil persons; reading of books, magazines, periodicals, newspapers, etc. containing undesirable, ugly, obscene, vulgar, sensual, filthy writings; watching similar types of pictures, visuals in movies, television, smart mobile phones, etc. generate attraction towards the opposite sex and create desire for sexual activities. Therefore, one ought to avoid all such things so that it will be possible and easy for him to observe celibacy or *brahmacharya* and derive its immense benefits.

(iv) Taking of pure food:- Swami Sivananda Saraswati says that purity of food brings in purity of mind. Food has that power which connects the body and the mind. Various kinds of food have varying effects on the mind. As for example, garlic, onion stimulate passion; and milk, fruits produce pure, soothing effects in the mind. Food plays a prominent part in keeping of celibacy or *brahmacharya*. Because the articles of food have remarkable influence in the mind; and each food produces its own effect in each

compartment of the brain and on the general system. Therefore, as Swami Sivananda Saraswati says, one should take pure or *sattvic* food like *Cheru, Havis Annam,* milk, wheat, barley, bread, ghee, butter, dried ginger, green gram, potatoes, dates, plantains, curd, almonds, fruits, etc.; and avoid impure or forbidden and *tamasic* food like highly seasoned dishes, hot curries, chutnies, chillies, meat, fish, eggs, tobacco, liquor, sour articles, oil of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things, over-ripe and unripe fruits, heavy vegetables and salt, etc. Besides the quality of food, as Swami Sivananda Saraswati further says, one should also observe *mitahara* or moderation in eating of food. One should not overload the stomach at night, because it is the direct cause for nocturnal emissions.

(v) Observance of fasting:- Swami Sivananda Saraswati says that fasting controls passion. It also destroys sexual excitement. It purifies the mind. Just as impure gold is rendered pure by melting it in the crucible again and again, so also, the impure mind is rendered purer and purer by fasting again and again. He, therefore, advises to take recourse to occasional fasting. He further advises to observe fasting whenever passion troubles one.

(vi) Practice of Hatha Yogic Methods:- Swami Sivananda Saraswati says that regular practice of select *yogasanas* and *pranayama* will help considerably in one's effort to check the sexual impulse or sexual desire. He, therefore, advises for regular practice of select *yogasanas* like *siddhasana, sirshasana, sarvangasana, matyasana, padangusthasana; bandhas* like *mula bandha, jalandhara bandha, uddiyana bandha; kriyas* like *nauli kriya; mudra* like *maha mudra, yoga mudra;* and *pranayama* like easy and comfortable *pranayama, bhastrika pranayama* in order to help keeping up *brahmacharya*.

(vii) Taking of Cold Hip-bath:- Swami Sivananda Saraswati advises for taking of cold hip bath, a naturopathy method, as it is very invigorating and energising. He says that a cold hip bath tones and soothes the nerves of the genitourinary system and stops nocturnal discharges in an efficacious manner. This is a general nervine tonic as well, as all the nerves are braced up. The hip bath can be conveniently managed at home in a big zinc tub. Or one can stand up to his navel in a river, lake or tank for half an hour in order to get the benefits of cold hip bath. He further says that cold douches, spinal douches and cold shower bath are also of immense use in the practice of *Brahmacharya.*

(viii) Company of Holy Persons and Study of Holy Scriptures:- Company of Holy Persons or Saints, known as *satsanga*, creates pure, sublime and divine thoughts in the mind. When the mind will be filled with such types of thoughts, there will not be any space therein for sexual thoughts. In the absence of sexual thoughts in the mind, there can not be sexual actions, and thus, it will be possible and also easy for one to observe celibacy or *brahmacharya*.

Study of Holy Scriptures, known as *svadhyaya*, also creates pure, sublime and divine thoughts in the mind. Therefore, such study, like company of Holy Persons or Saints, will make it possible and easy in the similar manner for one to observe celibacy or *brahmacharya.*

(ix) Using of the power of discrimination and doing *vichara*:- Swami Sivananda Saraswati exhorts that one should use his power of discrimination and frequently do *vichara* or deep thinking of the harms, damages, dangers and disastrous effects of frequent performance of sexual activities and the resultant wastage of the vital seminal energy upon one's body, mind and soul; and the immense benefits of observance of celibacy or *brahmacharya*. This will dissuade him from performing

frequent sexual activities and persuade him to observe celibacy or *brahmacharya*.

(x) Taking recourse to spiritual pursuit:- Swami Sivananda Saraswati says that *brahmacharya* means control but not suppression of the sex-desire or sex-force. He further says that the sex-*vasana* or sex-desire may be suppressed for the time being. But it will again manifest with redoubled force when a suitable opportunity arises. Therefore, he exhorts that the mind where the sex-*vasana* or sex-desire lies should be controlled first. The sex-*vasana* or sex-desire should be completely eradicated from the mind. Then, there will be no resultant sexual activities. He says that it can be achieved by rendering the mind pure by entertaining pure and divine thoughts by taking recourse to spiritual pursuit like *Japa*, *Kirtan*, prayer, meditation, study of holy scriptures, contemplation on the self or *atma-chintana*, etc. In this manner, the sex-*vasana* or sex-desire will die down, there will be no evil thought in the mind when one looks at the opposite sex. Then he will not cast a lustful look when he looks at the opposite sex. Rather, he will have a chaste look. Then he can be said to be established in *brahmacharya*.

Benefits of observance of celibacy or *brahmacharya*

Observance of celibacy or *brahmacharya* bestows upon human beings a large number of benefits both in the secular life and in the spiritual life, that too, immensely. Some important benefits are stated as under:-

(i) It contributes towards nourishment, development and maintenance of diseases-free, strong, sound, healthy and energetic physical body,

(ii) It contributes towards empowering of human mind through positive and pure thinking, development of strong will power, deep and retentive memory power, high concentration power, etc. and thereby, building of a powerful and vibrant mind,

(iii) It helps in building of strong will power and gives mental strength and stamina in the matter of cultivation of good qualities

like obedience, humility, respectfulness, friendliness, discipline, truthfulness, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, courage, forgiveness, tolerance, patience, optimism, etc. and eradication of evil or bad qualities like lust, anger, greed, selfishness, hatred, jealousy, arrogance, fear, pessimism, etc.; and thereby, to build noble character, which is the most precious wealth and the greatest power of human beings,

(iv) It also helps in building of strong will power and gives mental strength to stick to performance of ethical conduct in all circumstances and all situations in life, which bestows good results, victory, success, happiness and peace in life,

(v) It contributes abundantly in developing an impressive, magnetic, charming and brilliant personality,

(vi) It gives great mental strength to stick to *"Dharma"* or righteousness in all circumstances and in all situations of life, which bestows victory, success, true prosperity, happiness and peace in life,

(vii) It helps a great deal in acquiring of *"Artha"* or great economic and material prosperity,

(viii) It gives great mental strength and support to control *"Kama"* or passion or lust and other evil and undesirable desires; and enables to enjoy the happiness derived from fulfillment of legitimate human desires,

(ix) It contributes significantly in performance of spiritual practices or *aadhyatmik sadhana* effectively, which results in achievement of *"Moksha"* or liberation of one's soul from the wheels of births and deaths, the greatest bondage in human life, and thereby, which bestows lasting happiness and eternal peace in human life,

In the above manner, it contributes greatly in living of both secular life and spiritual life successfully, completely, prosperously, happily and peacefully.

Source of detailed knowledge: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 5, volume no. 8.

Then the next introductory write-ups relate to building of precious human life by constructing the superstructure of human life completely, properly, strongly and nicely. Construction of this superstructure is based on the teachings of our ancient Spiritual Scriptures and our great India Culture or *Bharatiya Sanskruti*.

Questions - 1

1. What is the meaning of *brahmacharya* from spiritual point of view ? (Marks - 5)
2. What is the general meaning of celibacy or *brahmacharya* ? (Marks - 5)
3. What is the necessity of celibacy or *brahmacharya* ? (Marks - 5)
4. How is semen formed from food? (Marks - 5)
5. What is the importance of celibacy or *brahmacharya* ? (Marks - 10)
6. In which stages or ashramas of human life, complete celibacy is to be maintained and what is the reason for the same ? (Marks - 5)
7. What do you mean by partial celibacy and in which stage or ashrama of human life sex activity is permitted ? (Marks - 5)

8. For what purpose is legitimate sexual activity permitted for human beings in their household life or *grihastha ashrama*? (Marks - 5)
9. Please explain how sex desire becomes more and more when the same is satisfied even once. Please also explain how such desire gets extinct. (Marks - 5)
10. Please explain the purpose for which the sex organ is primarily meant ? (Marks - 5)
11. Please explain, with the analogy of loss of blood, how waste of semen is fatal for human beings ? (Marks - 10)
12. Some are of the view that suppression of sex desire will lead to mental abnormalities. In this connection, what do our saints say? Please also state the view of Swami Chidananda Saraswati in this regard. (Marks - 10)
13. Please state how lust is the greatest enemy of human beings. (Marks - 5)
14. Please state the manners in which lust is to be fought and controlled ? (Marks - 10)
15. What is the root cause of lust? How can the same be eradicated? (Marks - 5)
16. Why should not one look at the opposite sex with lusuful eyes? Please state the feeling with which one should look at the opposite sex. (Marks - 5)
17. What are the evil companies and why should one avoid them ? (Marks - 5)
18. Please explain how does food play a prominent role in keeping of celibacy ? (Marks - 10)
19. How does fasting help controlling passion ? (Marks - 5)
20. Please name some Hatha Yogic methods which help keeping of celibacy. (Marks - 5)
21. How do company of holy persons and study of holy scriptures help observance of celibacy. (Marks - 5)
22. Please explain the power of discrimination as one method

which helps observance of celibacy. (Marks - 5)

23. How does spiritual pursuit help observance of celibacy. (Marks - 5)
24. What are the benefits of observance of celibacy? (Marks - 10)

Questions - 2

1. Please explain how preservation of semen is life and wastage of semen is death for human beings ? (Marks - 10)
2. What are the disastrous effects of wastage of semen in human life ? (Marks - 10)
3. How does observance of celibacy contribute towards success in one's secular life and in spiritual life ? (Marks - 10)
4. Why is observance of celibacy the basis of successful human life ? (Marks - 10)

Part - D - SUCCESSFUL LIVING

Life Building and Successful Living — Ways and Means — V

Building the Precious Human Life — Superstructure

Constructing the Superstructure of Precious Human Life

Introduction

Let us first discuss on "Indian Culture or *Bharatiya Sanskruti*" in Lesson No. 6, "Real Identity of Human Beings" in Lesson No. 7 and "True Purpose of Human Life" in Lesson No. 8. Then we will discuss on "Life Building and Successful Living — Ways and Means — V — Building the Precious Human Life — Constructing the Superstructure of Precious Human Life" in Lessons Nos. 9, 10, 11 and 12 and 13 to 21. (These three topics vide Lessons Nos. 6, 7 and 8 form the background for study of the Lessons Nos. 9, 10, 11 and 12 and 13 to 21 on "Constructing the Superstructure of Precious Human Life").

Lesson No. - 6

Indian Culture (*Bharatiya Sanskruti*)

The sixth lesson is **"Indian Culture or *Bharatiya Sanskruti*".**

Indian Culture or ***Bharatiya Sanskruti*** consists of two words, viz. India or *Bharat* and Culture or *Sanskruti*. Let us discuss in brief about both these words.

India or *Bharat*

The word *"Bharat"* or *"Bharata"*, as spelled sometimes, consists of two words, i.e. *"Bha"* and *"Rata"*. *"Bha"* means *"Jyoti"* or "Light" or "Illumination" and *"Rata"* means "Engaged". Hence, *"Bharat"* or *"Bharata"* means the country where the people are engaged in the higher pursuit of acquiring

"Light" or "Illumination" or "Wisdom" in order to live a complete and fulfilled life of happiness and peace, besides achievement of true material prosperity and fulfillment of legitimate vital worldly desires. Accordingly, it is stated, our country has been named as *"Bharat"* or *"Bharata"*.

The name *"Bharat"* has also some *pauranik* (described in our Holy *Puranas*), geographical and historical origin or connotation.

It is stated in our Holy Scriptures that *Swayambhuva Manu* was the son of Lord *Brahma*, the Creator. *Swayambhuva Manu's* son was *Priyabrata*, *Priyabrata's* son was *Aagnidhra*, *Aagnidhra's* son was *Navi* and *Navis's* son was *Rishabha*. *Rishabha* was the *amsha* or part of the Lord *Vasudev* or God. *Rishabha* took incarnation in order to teach and propagate the ways to attain *Moksha* or liberation of the individual soul from the cycle of births and deaths. *Rishabha* was the pious king of the country named *Ajanabhavarsha* located in the *Jambu Dweepa*. *Jambu Dweepa* is one of the seven island continents upon the earth plane. *Jambu Dweepa* is regarded as the best amongst all island continents. King *Rishabha* had one hundred sons, all adept in the *Vedas*. The eldest among them was the King-*Rishi Bharata* or *Rajarshi Bharata*. *Rajarshi Bharata* was a most beloved devotee of *Bhagavan Narayana*. *Rajarshi Bharata* was a noble, pious and righteous ruler. His country, viz. *Ajanabhavarsha*, was named after him as "*Bharatavarsha*" or "*Bharatakhanda*". This is the *pauranik* (described in our Holy *Purana* viz. *Srimad Bhagavad Mahapuran*) name of our country *"Bharat"*.

Bharat, in the ancient time, was also known as *"Brahmavarta"*. Because, the people of this sacred land were engaged in the quest of *Brahma*, the Supreme Being. *Bharat* was also called *"Aryavarta"*, the abode of *Aryans*. Because,

the people of this country belonged to the "*Aryan* Race". And, during the time of *Manu*, the people from other countries of the world were coming to *Bharat* for acquiring knowledge or *vidya* from the teachers, called *Aryans*, living in this "*Aryavarta*". Therefore, the name of our country *Bharat* was *"Aryavarta"* also.

When the river *Saraswati* got extinct, that part of the great *Aryan* race which migrated from central Asia*****, through the mountain passes into India, settled first in the districts near the river *Sindhu*, now called *Indus*, on the other side of the river. Those people, on the opposite side of the river *Sindhu*, were called *Paarasthani* or *Parasi* or *Parsi*. The *Parasis* or the *Parsians* pronounced the word *Sindhu* as *Hindu* and named their *Aryan* brethren as *Hindus*. As such, the people of this country were called *Hindus* and this country was called *Hindusthan* or the abode of the *Hindus*.

The Greeks called the *Hindus*, on the other side of the river *Sindhu*, now called the *Indus*, as "*Indel*", which was subsequently pronounced as "India". And hence, *Bharat* is called India.

* (Latest historical researches are said to have now proved that the *Aryans* did not come from outside India, but were the original inhabitants of India.)

Greatness of India or *Bharat*

The special features or characteristics or greatness of our country India or *Bharat* are innumerable and can not be described in details. However, some most important features or characteristics or greatness are stated as under:-

(1) *Bharat* is a sacred land where God, the Almighty Supreme Lord Himself takes incarnation in every age, plays His Divine Sports or *Leelas*, reestablishes "*Dharma* or righteousness", protects "*Dharmik* people or righteous people" and destroys "*Adharmik* people or wicket people".

(2) *Bharat* is a sacred land where the *Rishis, Munis,* Saints, Sages, Prophets and Godmen take births frequently in every age, teach and propagate *dharma* (righteousness) and *aadhyatma* (spirituality) to the people and guide, inspire and encourage them to live *dharmik* (righteous) and *aadhyatmik* (spiritual) life in order to achieve the supreme goal of ideal human life, i.e. *Moksha* or Liberation of soul from the bondage of births and deaths, called God-realisation or Self-realisation, and to live their life successfully, i.e. both economically and materially prosperously as well as spiritually happily and peacefully.

(3) *Bharat* is a sacred land where the people in general live a *dharmik* (righteous) and *aadhyatmik* (spiritual) life. They strictly and meticulously adhere to *dharma* (righteousness) as the primary, fundamental and foundational grand goal of life and practise *aadhyatmikata* (spirituality) as the *summum bonum* or the supreme grand goal or the greatest grand goal of life. Even the so-called uneducated, common men like washer men, fisher men, barbers, potters, cobblers, etc. believe in, practise and speak of God, *Dharma* and *Adhyatma*. The people of this land believe in and adhere to "Simple Living and High Thinking".

(4) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great ancient culture, believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्); and (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc. Keeping this in view, the people of this country understand, accept and tolerate the people of all other countries of the whole world and their religions and their cultures. The people of this country also contribute to and maintain unity of

religions and offer prayer to the Almighty Supreme Lord for the welfare, safety, happiness and peace of all people of all countries throughout the whole world.

(5) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great ancient culture, see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence/existence of God not only in all human beings all over the world but also in all other animate beings such as animals and insects, and plants and trees, and even in all inanimate things including stones and mountains. Therefore also, they look to and work for the welfare and safety of all of them.

(6) *Bharat* is a sacred land where the Celestial Beings living in the heaven long to take birth so that they can pursue spirituality and attain liberation of soul or *Moksha*.

(7) *Bharat* is a sacred land where the people of this country call it as their "Mother", i.e. "*Bharat Mata*" and consider themselves as her sons and daughters. They call the world or *prithwivi* also as their "Mother".

(8) *Bharat* is a sacred land, the Holy ancient Spiritual Scriptures, i.e. *Vedas, Upanishads, Smritis, Puranas, Bhagavad Gita, Ramayana, Mahabharata*, etc., of which are full of supreme religious and spiritual wisdom and are unique in the world,

(9) *Bharat* is a sacred land, whose language, viz. Sanskrit is sweet, scientific, great and unique and which is the mother of all other languages of India as well as of the world, and which is called "*Deva Bhasa*" (the language of the Celestial Beings),

(10) *Bharat* is a sacred land, which was the World Teacher which taught religious and spiritual wisdom teachings to the people all over the world through Yoga and Vedanta; and whose contribution to the world is supreme, great, unparallel and unique,

(11) *Bharat* is a sacred land, which was the World Teacher not only in religion and spiritual science but also in the fields of secular sciences, including health and medicine science through ayurveda, mathematics, astronomy, astrology, space science and technology, aero engineering, metallurgy, economics, laws, etc.; and whose contribution to the world is great, unparallel and unique. The ancient Indian *Rishis, Munis,* Sages, Scientists, Teachers, Scholars, Doctors made many original inventions and discoveries in different fields, a few of which are furnished below:-

Name of Indians	**Name of inventions and discoveries**	**Period of inventions and discoveries**
Pingalachrya	Discovery and use of zero	200 BC
Vishnusmruthi	Loans and interest	100 BC
Boudhayana	Pythagorus Theorem	700 BC
Pingalachrya	Binomical Theorem	200 BC
Aryabhatta - I	Arc and Chord	499 AD
Aryabhatta - I	Triangles	499 AD
Brahmagupta	Rotation of Earth - I	629 AD
Lallacharya	Shape of Earth	700 AD
Saayana	Velocity of Light	1400 AD
Gouthama	Evolution Theory	300 BC
Kanaada	Atomic Theory	300 BC
Varahamihir	Comets	505 AD
Bhaskar - II	Gravity	1114 AD
Susrutha	Cataract operation	700 BC
Charaka	Blood circulation	300 BC

(Courtesy: Bhavan's Journal, November 15, 2012)

(12) *Bharat* is a sacred land, of which the seven great *Rishis*, viz. *Atri, Bhrigu, Angira, Gautam, Vashistha, Bharawaj* and *Viswamitra* find a permanent place in the sky,

(13) *Bharat* is a sacred land, where four eminent spiritual

"*Dhams*" or four Great Holy Places, viz. *Badrinath Dham, Jagannath Dham, Rameshwar Dham* and *Dwarika Dham* exist,

(14) *Bharat* is a sacred land, of which the seven "*Puris*" or Towns, viz. *Ajodhya, Mathura, Haridwar, Kashi* or *Banaras* or *Varanasi, Kanchi, Abantika (Ujjayini),* and *Dwarika* are holy and sacred and are the bestower of *Moksha* or liberation to their inhabitants,

(15) *Bharat* is a sacred land, of which the seven mountains or hills, viz. *Himalayas, Aaraabali, Bindhyanchala, Raibataka (Girnar), Mahendra, Malaya, Sahayadri (Nilagiri)* are holy and sacred,

(16) *Bharat* is a sacred land, of which the seven rivers, viz. *Ganga, Jamuna, Saraswati, Narmada, Sindhu, Kaberi* and *Godabari* are holy and sacred,

(17) *Bharat* is a sacred land, of which the five "*Saraboras*" or ponds viz. *Bindu Sarobara, Narayana Sarobara, Pampha Sarobara, Puskara Sarobara* and *Manasarobara* are holy and sacred,

(18) *Bharat* is a sacred land, where there are "*Sada Ritus*" or six seasons during the year, viz. *Basanta Ritu* (*Chaitra* and *Baisakha* months — Spring - March and April), *Grisma Ritu* (*Jyestha* and *Aashadha* months — Summer - May and June), *Varsa Ritu* (*Shrabana* and *Bhadraba* months — Monsoon - July and August), *Sharad Ritu* (*Aashwina* and *Kartika* months — early Autumn - September and October), *Hemanta Ritu* (*Margasir* and *Pausa* months — late Autumn - November and December) and *Sishira Ritu* (*Magha* and *Phalguna* months — Winter - January and February).

(19) *Bharat* is a sacred land, where trees and plants like *Peepal, Ashwatatha, Bara, Amala, Banana, Chandan, Bilwa, Mango, Tulasi,* etc. are regarded as holy.

(20) *Bharat* is a sacred land, where the people belonging

to various religions and various cultures live together happily as Universal Spiritual Brothers and also as *Bharatiyas* with friendship, unity, harmony and peace.

(21) *Bharat* is a sacred land, which understands, accepts and tolerates multiple religions and multiple cultures in the country.

(22) It is stated that *Bharat* or India is the country where everything is there and if anything is not there in *Bharat* or India, it is not available in any other country of the whole world.

Culture or *Sanskruti*

Culture means "*Sanskruti*". "*Sanskruti*" comes from the word "*Sanskar*". "*Sanskar*" means transformation or refinement or purification of thought, behaviour, conduct and nature of human beings. While this is the internal aspect of culture, its external aspect is reflected in the numerous practices prevalent in the outward day-to-day life of the people.

Culture can be said to be comprised of certain specific principles, values, beliefs, faiths; as well as some practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the human beings inhabiting in a particular geographical area have been adopting and applying in different spheres of their day-to-day life upon the earth plane. Those specific principles govern the thought, behaviour, conduct and nature of the people in their day-to-day life and living; and those practices are observed by the people in their day-to-day outward life and living. Thus, those principles and practices form the part and parcel of and constitute their particular "way of life". Those specific principles and practices also give a separate identity to the group of people inhabiting in that geographical area; and distinguish their culture from the cultures of the peoples of other geographical areas.

Before we discuss further on this topic, it is very pertinent to note here that Indian Culture or *Bharatiya Sanskruti* refers to the composite culture of thousands and one distinct and unique

cultures of various sections of people belonging to different localities, states, union territories, nationalities, religions, faiths, beliefs, communities, castes, creeds, colours, classes, sections, etc. of this vast, diverse and pluralistic country. Therefore, Indian Culture or *Bharatiya Sanskruti* is comprised of the several cultures of all such divisions or sections of people living in this country. In this small write-up, it is not possible to discuss the entire Indian Culture or *Bharatiya Sanskruti*. Therefore, we will confine our brief discussion to Indian Culture or *Bharatiya Sanskruti*, (also known as *Hindu Sanskruti*, as we will discuss later), which is being professed since the most ancient times by the people who belong to *Hindu* religion only and who are the original inhabitants of India or *Bharat*, and who constitute the vast majority of the population of this country.

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* means the specific principles, values, beliefs, faiths; and practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the *Hindu* People or *Hindu Janata* of the country, known as India or *Bharatavarsha*, have been applying and adopting in different spheres of activities in their day-to-day life. Those principles, values, beliefs, faiths, etc.; and those practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, etc. are derived from the *Holy Hindu* Scriptures and the Holy Lives of the *Hindu Rishis, Munis*, Saints, Sages of this sacred land of *Bharatavarsha*. The said practices have been exhorted by the *Hindu Rishis, Munis*, Saints, Sages of this sacred land of *Bharatavarsha* after examining those practices from the spiritual, religious, philosophical, social, scientific, rational angles; after applying those in their day-to-day personal life and after finding those practices as most worthy and most beneficial in human life.

Indian Culture or *Bharatiya Sanskruti* is also known as

Hindu Sanskruti. Because, since the most ancient times, the people, the original inhabitants, of this country are being called as *Hindus*, and therefore, the Culture or *Sanskruti* adopted by them is called *Hindu Sanskruti*. (Much later, the people belonging to other religions also commenced living in this country India or *Bharat*.)

Indian Culture or *Bharatiya Sanskruti* is based on the *Vedas* and therefore, it is known as *Vaidika Sanskruti* or *Vedic Sanskruti*. (The *Vedas* are said to have come from the heart of the Almighty Supreme Lord through His nostrils. The *Vedas* are said to have been revealed by God to the great *ancient Rishis* and Seers of this sacred land of *Bharatavarsha*. The *Vedas* are the records of the super-intuitive experiences gained by those great ancient *Rishis* and Seers. Therefore, the *Vedas* are called *Apaurusheya* or entirely super-human without any human author. The *Vedas* are the most ancient and the oldest scriptures of the world as nobody knows when they were revealed by God to the ancient *Rishis* and Seers. The *Vedas* are universal, unique, unparalleled, sublime, lofty, grand, greatest and ideal scriptures of the world and are meant for the entire human race upon the earth plane.

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* comprises many such principles and practices of the *Hindu* people living in this sacred land of *Bharatvarsha*. Some most important such principles are "Four Grand Goals" (*Purushartha Chatustaya*) of human life, "Four Stages" (*Ashrama Chatustaya*) of human life, "Four Classes" (*Varna Chatustaya*) of human beings in the society, "Four Spiritual Qualifications" (*Sadhana Chatustaya*), "Law of Action" (*Karmaphala Siddhanta*) and the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, etc. of the Indian Culture or *Bharatiya Sanskruti* or

Hindu Sanskruti are prevalent/ found in different spheres of human activities in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. Those principles and practices constitute the part and parcel of their specific "way of life". In this small write-up, we will discuss in brief about some very important principles and practices of Indian Culture or *Bharatiya Sanskruti* in the following paragraphs.

One important principle of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* is the principle of "Four Grand Goals" (*Purushartha Chatustaya*) of human life. Those are *Dharma* or Ethical value, *Artha* or Economic value, *Kama* or Vital value and *Moksha* or Spiritual value.

The first grand goal of human life is *Dharma* or Ethical value. *Dharma* generally means performance of one's prescribed duties keeping in view his nature (*Varna*) and stage (*Ashrama*) in life. *Dharma* is also generally stated as righteousness expressed in the day-to-day conduct in human life. Further, *Dharma* means ethical values like truthfulness, non-violence, purity, honesty, love, compassion, forgiveness, tolerance, selflessness, brotherhood, etc. These values are said to be the essentials or the internal aspect of *Dharma*. These values are common human values and are universal in nature, meant to be practised by all human beings upon this earth plane irrespective of their religion, nationality, cast, creed, faith and belief. *Dharma* also means the different practices, observances, customs, traditions, rites, rituals, ceremonies, festivals, methods of worship of God, etc. which the people belonging to various *dharmas* or religions have adopted in their day-to-day life. These practices are said to be the non-essentials or the external aspect of *Dharma*. These practices are different in different *dharmas* or religions, faiths,

beliefs, castes, creeds, sects, nations, etc. of the world and are meant to be practised by the respective followers of different *dharmas* or religions of the world. These differences are due to, as our Saints and Sages say, different types of aptitudes, temperaments, capacities, etc. of different human beings; and also different social needs and cultural traditions of different sections of people in different historical times and in different geographical areas in different parts the world.

Dharma is also said by our Saints and Sages to be the relationship amongst human beings, the world and God, the Creator.

Dharma is regarded as the first, foremost, foundational and basic value in human life. This is also the primary value or primary grand goal of ideal human life. *Dharma* is indispensable in human life.

The second grand goal of human life is *Artha* or Economic value. *Artha* means earning of money and acquiring of material wealth. Human beings need *Artha* to meet the basic and other secular necessities of life of themselves and their family members, such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/profession, etc., in order to help/ ensure their earthly physical existence and to live a reasonably comfortable life upon the earth plane. They require *Artha* also to meet their various kinds of social and national needs and obligations. In addition, they need *Artha* to carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits/ activities in life.

Artha is the secondary value or secondary grand goal of ideal human life. *Artha* is inevitable in human life.

The third grand goal of human life is *Kama* or Vital value. It means fulfillment of various types of vital worldly and

secular human desires i.e. physical, biological, mental, psychological and emotional desires. With the help of *Artha* or money and material wealth, human beings fulfill their various vital worldly and secular desires.

Like *Artha, Kama* is the secondary value or secondary grand goal of ideal human life. *Kama* is also inevitable in human life.

The fourth grand goal of human life is *Moksha* or Spiritual value. It means attainment of *Moksha* or liberation of soul from the cycle of births and deaths or union of the individual soul with the Supreme Soul, its original source. It is called Self-realisation or God-realisation.

Moksha is the supreme value or supreme grand goal of human life. Like *Dharma*, *Moksha* is also the primary grand goal of ideal human life. *Moksha* is indispensable, rather most indispensable, in human life.

Next, let us discuss in brief about the principle of "Four Stages" (*Ashrama Chatustaya*) of human life. Those are *Brahmacharya Ashrama* or student life, *Grihastha Ashrama* or householder's life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The first stage of human life is *Brahmacharya Ashrama* or student life. Student life and youth period is extremely precious, because during this period the human mind remains in a very tender and impressionable state and therefore, this stage is very conducive for building one's life. During this stage, one equips himself with all that is necessary in order to live the next three stages of human life successfully, prosperously, happily and peacefully. During this stage, he builds his life by laying its foundation properly and strongly, with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. He also builds the superstructure of his future life completely, properly,

strongly and nicely, with adherence to righteousness or ethical code of conduct, acquiring of money and material wealth, fulfillment of vital worldly desires and attainment of liberation of soul from the cycle of births and deaths. Students build their lives in the above manner so that they can live a successful human life, i.e. for living the human life both economically and materially prosperously as well as spiritually happily and peacefully.

The second stage of human life is *Grihastha Ashrama* or householder's life. Having built a proper and strong foundation of life during the student life and youth period, students get married and enter into householders' life. During such life, the householders procreate children in order to keep up their lineage and fulfill the divine wish of *Lord Brahma*, The Creator, i.e. continuing the Creation. They earn money and acquire material wealth in order to meet their day-to-day basic and other secular necessities of the earthly life of themselves and their family members such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/ business/vocation/profession, etc. in order to ensure their physical existence and to live a reasonably comfortable life upon the earth plane; meet their various kinds of family, social and national needs, duties, responsibilities and obligations; carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits in life, etc. During *Grihastha Ashrama* or householder's life, they also perform their duties and responsibilities towards the people belonging to other three *Ashramas*, i.e. *Brahmacharya Ashrama* or student life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The third stage of human life is *Vanaprastha Ashrama* or retired life. Having fulfilled the duties of the householder's life as stated above, raising children, arranging their education, making them capable of standing on their own legs and finishing their marriage, the householders take retirement from their professional

life as well as family life and lead a retired life. With enough leisure time and vast professional experience and expertise, they render selfless service or *paropakara* to the people of the society during this stage. Also, the husbands and the wives gradually start remaining away from their family life, and they, together, start devoting their time for pilgrimage, study, prayer, meditation, etc. Thus, they start preparing themselves for the last journey. Then they start getting detached from the secular life and attached to the spiritual life. This stage is thus a preparation for the fourth and the last stage of human life.

The fourth stage of human life is *Sannyasa Ashrama* or the life of renunciation. This is the last stage of human life. This is the sun-set period in one's life when all worldly relationship and connections are now coming to a close. During this period, one devotes his full time in his spiritual pursuit of Yoga and Vedanta and lives a completely spiritual life. He detaches his mind from the passing world and fixes the same upon the Almighty Supreme Lord. He remains absorbed in contemplation of God and moves towards God-experience or Self-realisation. This is the supreme grand goal of ideal human life, which results in *Moksha* or liberation of the soul from the cycle of births and deaths or union of the soul with the Supreme Soul, which alone bestows everlasting happiness and eternal peace.

Next, let us discuss in brief about the principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people in the human society. Those are *Brahmana* class, *Kshatriya* class, *Vaishya* class and *Shudra* class. (In this connection, it is most significant to note here that the correct meaning or the correct interpretation of the Sanskrit word *"Varna"* is said to be "Division" or "Class" or *"Shreni"* of people in the human society according to one's (i) nature or aptitude or *"Svabhaba"* or quality or *"Guna"* and (ii) duty or conduct or kind of work

or *"Karma"*, but not "Caste" or *"Jati"* of people in the human society according to one's birth. It is said by the *Rishis, Munis,* Saints and Sages to be "division of work" of people in the society. It is also said by the *Rishis, Munis,* Saints and Sages to be "classification" of people but not "castification" of people.)

The philosophers, teachers, priests, pundits, ministers, counsellors, etc. who have the aptitude for knowledge and wisdom are called the *Brahmanas*. They were looking after the spiritual and intellectual affairs of the people in the country. The warriors who defend the country and protect the people and fight with enemies and invaders are called the *Kshatriyas*. They were in charge of political and defence works of the country. Those who carry on business and agriculture are called the *Vaishyas*. They were taking care of the food and economic affairs of the people of the country. The others who serve the said three classes of people are called the *Shudras*. They were doing the menial works in the society.

This principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people has its origin in the *Vedas,* the most ancient scripture of the human race in the world. *Purusha-Sukta* of the *Rig-Veda*, verse number 13 says as under:-

"ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्यः पद्भ्यां शुद्रो अजायत ।।" (पुरुषसूक्तम्-१३)

"The *Brahmanas* came out from the face of the Lord, the Creator, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet."

In the *Srimad Bhagavad Mahapurana* also (*Skandha*/ Part-11, Chapter - 17, Verses -13 & 14), *Bhagavan Sri Krishna* tells *Uddhaba* that:-

"विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः।
वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ।।"
(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १३)

"गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।
वक्ष:स्थानाद् वने वासो न्यास: शीर्षणि संस्थित: ।।"

(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १४)

"The *Brahmanas* came out from the face of the *Virata Purusha*, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet. They are indentified according to their own nature (*svabhaba*) and conduct (*aacharana*). *Bhagavan Sri Krishna* further tells *Uddhaba* that He is also the *Virata Purusha*; hence, *Grihasthashrama* came out from His thighs, *Brahmacharyashrama* from His Heart, *Vanaprasthashrama* from His chest and *Sanyasashrama* from His head."

Also, *Lord Krishna* states in the *Bhagavad Gita* that:-

"चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागश: ।
तस्य कर्तारमपि मां विद्यकर्तारमव्ययम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - ४,श्लोक - १३)

"The four castes were emanated by Me, by the different distribution of qualities and actions. Know Me to be the author of them, though the actionless and inexhaustible." (*Bhagavad Gita*, Chapter - IV - 13).

As regards the three qualities or *Gunas* of human beings viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia), which are born of nature; and the duties performed by the four classes of people, viz. *Brahmanas, Kshatriyas, Vaishyas* and *Shudras*, according to their nature or *Svabhava, Lord Krishna* says in the *Bhagavad Gita* as under:-

"न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुन: ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभि: स्यातित्रभिर्गुणै: ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४०)

"There is no being on earth or again in heaven among the gods, that is liberated from the three qualities born of Nature". (*Bhagavad Gita*, Chapter - XVIII - 40)

"ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुगु: ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४१)

"Of *Brahmanas*, *Kshatriyas* and *Vaishyas*, as also of *Sudras*, O *Arjun*, the duties are distributed according to the qualities born of their own nature". (*Bhagavad Gita*, Chapter - XVIII - 41)

"शमो दमस्तप: शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमस्तिक्यं ब्रह्मकर्म स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४२)

"Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, and belief in God are the duties of the *Brahmanas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 42),

"शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमिश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४३)

"Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of the *Kshatriyas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 43),

"कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४४)

"Agriculture, cattle-rearing and trade are the duties of the *Vaishyas* (Merchants), born of (their own) nature"; and action consisting of service is the duty of the *Shudras* (servant-class) born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 44).

Further, there are three qualities or *Gunas* as has been described in our Holy ancient Spiritual Scriptures, viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia). These three

qualities are stated to be found in varying proportions in the human beings. Those persons in whom *Sattva Guna* (purity) preponderates are called *Brahmanas*. In some persons in whom *Rajas Guna* (passion) is predominant are called *Kshatriyas.* In those persons in whom *Tamas Guna* (inertia) is predominant are called *Vaishyas* or *Shudras.*

It is also stated that when *Sattva Guna* is predominant in the mind of a person, he is called a *Brahmana*, when *Rajas Guna* prevails in his mind, the same person is called a *Kshatriya* and when *Tamas Guna* predominates his mind, he is called a *Vaishya* or a *Shudra*. Thus, even if the person is the same, he is called either a *Brahmana* or a *Kshatriya* or a *Vaishya* or a *Shudra* depending upon the *Guna* which is found predominant in his mind at a particular period of time.

Accordingly, as our *Rishis, Munis,* Saints and Sages say, if one is a *Brahmana* by birth having been born in a *Brahmin* family but leads an immoral and unethical life, he can not be called a *Brahmana*, but as a *Shudra* even if born in a higher or *Brahmana* family. Similarly, even if one is a *Shudra* having been born in a lower or *Shudra* family, but if he leads a virtuous and pious life, he can be called a *Brahmana*.

There have been some wrong interpretations or aberrations of *Varnashrama* and some have abused the caste system. One major aberration is that in course of time, the son of a *Brahman* performed the duties of his father, following it as the family traditional occupation, irrespective of whether he is fit for becoming a *Brahman* or not. This phenomenon continued generation after generation. Thus, the son of a *Brahman* was called a *Brahman*. The same phenomenon was observed in cases of *Kshatriyas*, *Vaishyas* and *Shudras* also. As such, aberration was observed in the original caste system based on distribution of qualities and actions, and it was mistakenly believed that castes are determined not by the different

distribution of qualities and actions but chiefly by one's birth. But this notion, as our Saints and Sages say, is incorrect. This is a wrong interpretation of the wonderful caste system. Therefore, it needs to be shunned.

A prominent abuse of the caste system is that people belonging to some castes started considering themselves as superiors to others by mere birth, without possessing the required qualities, and consider others as inferiors to them. For example, the *Brahmans* think that they are superior and the *Kshatriyas*, *Vaisyas* and *Sudras* are inferior to them. Similarly the *Kshatriyas* think that the *Vaisyas* and *Sudras* are inferior to them, and the *Vaisyas* think that the *Sudras* are inferior to them. Our Saints and Sages say that this consideration is against the original idea and spirit of the wonderful caste system and therefore, it needs to be shunned.

Regarding the caste system, Swami Sivananda Saraswati says, amongst other things, that:-

Quote: "THE LAW OF SPIRITUAL ECONOMICS

The underlying principle in caste system or Varna Dharma, is division of labour. Rishis studied human nature carefully. They came to the conclusion that all men were not equally fit for all kinds of work. Hence, they found it necessary to allocate different kinds of duties to different classes of people, according to their aptitude, capacity or quality. The Brahmanas were in charge of spiritual and intellectual affairs. The work of political administration and defence was given to the Kshatriyas. The Vaisyas were entrusted with the duty of supplying food for the nation and administering its economic welfare. The Sudras did menial work. The Rishis felt all these needs of the Hindu nation and started the system of Varnas and Asramas.

This division of labour began in Vedic times. The Vedas taught that the Brahmana was the brain of the society, the

Kshatriya its arms, the Vaisya its stomach, and the Sudra its feet.

There was a quarrel between the senses, the mind and the Prana as to who was superior. There was a quarrel amongst the different organs and the stomach. If the hands quarrel with the stomach; the entire body will suffer. When Prana departed from the body, all the organs suffered. The head or stomach cannot claim its superiority over the feet and hands. The hands and feet are as much important as the stomach or head. If there is quarrel between the different castes as to which is superior, then the entire social fabric will suffer. There will be disharmony, rupture and discord. A scavenger and a barber are as much important as a minister for the running of the society. The social edifice is built on the law of spiritual economics. It has nothing to do with superiority or inferiority. Each class contributes its best to the common weal or world-solidarity. There is no question of higher and lower here." **Unquote.**

Swami Sivananda Saraswati also says that **Quote:** "In the West and in the whole world also, there is Varnashrama, though it is not rigidly observed there. Some Western philosophers have made a division of three classes, viz., philosophers, warriors and masses. The philosophers correspond to the Brahmanas, warriors to Kshatriyas and the masses to Vaisyas and Sudras. This system is indispensable to keep the society in a state of perfect harmony and order." **Unquote.**

Swami Sivananda Saraswati further says that:-

Quote: "USE AND ABUSE OF THE CASTE SYSTEM

The Hindus have survived many a foreign conquest on account of their caste system. But they have developed class jealousies and hatred in the name of the caste system. They have not got the spirit of co-operation. That is the reason

why they are weak and disunited today. They have become sectarians in the name of the caste system. Hence there is degradation in India.

The caste system is, indeed, a splendid thing. It is quite flawless. But the defect came in from somewhere else. The classes gradually neglected their duties. The test of ability and character slowly vanished. Birth became the chief consideration in determining castes. All castes fell from their ideals and forgot all about their duties. Brahmanas became selfish and claimed superiority over others by mere birth, without possessing due qualifications. The Kshatriyas lost their chivalry and spirit of sacrifice. The Vaisyas became very greedy. They did not earn wealth by honest means. They did not look after the economic welfare of the people. They did not give charity. They also lost the spirit of sacrifice. Sudras gave up service. They became officers. They wished that others should serve them. The greed and pride of man have created discord and disharmony.

There is nothing wrong in Varnasrama. It is arrogance and haughtiness in men that have brought troubles. Man or the little Jiva is imperfect. He is full of defects. He is simply waiting for claiming superiority over others. The Brahmana thinks that the other three castes are inferior to him. The Kshatriya thinks that the Vaisya and Sudra are inferior to him. A rich Sudra thinks that he is superior to a poor Brahmana or a poor Kshatriya or Vaisya.

At the present moment, the Varnasrama system exists in name only. It has to be rebuilt properly. Brahmanas, Kshatriyas, Vaisyas and Sudras, who have fallen from their ideals and who are not doing their respective duties, must do their respective duties properly. They must be educated on right lines. They must raise themselves to their original lofty level. The sectarian spirit must die. They should develop a new understanding heart of love and devotion, with a spirit

of co-operation, sacrifice and service." **Unquote**

Next, let us discuss in brief about the principle of "Four Spiritual Qualifications" (*Sadhana Chatustaya*) which one must acquire in order to enter into the spiritual pursuit for realisation of the Supreme Being. Those are *Viveka* (discrimination), *Vairagya* (dispassion), *Shat-sampat* (six-fold virtues) and *Mumukshutva* (strong yearning for liberation).

The first Spiritual Qualification is *Viveka* (discrimination). It means exercising of our intelligence for our own good and welfare, i.e. discrimination between righteousness (*dharma*) and unrighteousness (*adharma*), truth (*sad*) and untruth (*asad*), permanent (*nitya*) and temporary (*anitya*), Self (*Atma*) and non-Self (*Anatma*).

The second Spiritual Qualification is *Vairagya* (dispassion). *Raga* means attachment or *Asakti*. *Vairagya* means detachment or *Anasakti*. *Vairagya* means developing disgust or turning away from all that is ignoble, gross, petty and unworthy and developing love for all that is noble and worthy. *Vairagya* means detachment towards the former and attachment towards the latter.

The third Spiritual Qualification is *Shat-sampat* (six virtues). Those are:-

(1) *Sama* (mental control and discipline):- Practice of *Sama* leads to control of the five *Jnana-Indriyas* (organs of knowledge), viz. ears, skin, eyes, tongue (taste) and nose (smell).

(2) *Dama* (restraint of senses):- Practice of *Dama* leads to control of the five *Karma-Indriyas* (organs of action), viz. speech, hands, feet, genitals and anus.

(3) *Uparati*:- *Uparati* means self-withdrawal or extreme abstinence.

(4) *Titiksha*:- *Titiksha* means the power of endurance.

(5) *Sraddha*:- *Sraddha* is unshakable faith in the existence

of *Brahman*, in the teachings of the *Guru* and in the scriptures. It also means faith in oneself. This is not blind faith but it is based on accurate reasoning, evidence and experience.

(6) *Samadhana*:- *Samadhana* means mental balance, equipoise and calm.

The fourth Spiritual Qualification is *Mumukshutva*. *Mumukshutva* means burning desire for attaining liberation of soul from the cycle of births and deaths.

Next, let us discuss in brief about the principle of "Law of Action" (*Karmaphala Siddhanta*). The Law of Action or the Law of *Karma* is universal, inexorable and immutable. It is one of the fundamental doctrines of our Indian culture or *Bharatiya Sanskruti* . It is there not only in Hinduism but also in Buddhism and Jainism. This law states that "As you sow, so shall you reap". Accordingly, good actions or ethical actions or righteous actions or virtuous actions bestow good results, and bad actions or unethical actions or unrighteous actions yield bad results. This can be illustrated with an example. If one sows mango seed, there will be a mango tree and it will bear sweet mango fruits. But if one sows neem seed, there will be a neem tree and it will bear bitter neem fruits. Similarly, if one touches fire, his fingers will burn and he will feel the heat sensation. But if one touches ice, his fingers will become cold and he will feel the coolness of the ice.

Then let us discuss in brief about the principle of the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The "Doctrine of Rebirth" is said to be a corollary to the Law of Action or the Law of *Karma*. The fruits of actions or *karmas*, either good or bad, do not get exhausted without enjoying or suffering the same. And all actions or all *karmas* performed by one during his life time do not bear fruits in his present birth alone. Some actions or *karmas* bear fruits in subsequent or future birth(s). Therefore, after one's death, he takes

another birth or even a number of births in order to enjoy or suffer the fruits of the actions or *karmas* performed by him in his past births. Also our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that each human being, according to his actions or *karmas*, has to take lakhs of births and deaths in different species of life upon the earth plane before his soul attains liberation from the cycle of births and deaths.

As regards rebirth, *Lord Krishna* says in the *Bhagavad Gita*:-

"देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ।।"

(श्रीमद् भगवद् गीता, अध्याय - २, श्लोक - १३)

"Just as in this body the embodied (soul) passes into childhood, youth, and old age, so also does it pass into another body; the firm man does not grieve thereat". (*Bhagavad Gita*, Chapter - II - Verse - 13).

"वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ।।"

(श्रीमद् भगवद् गीता, अध्याय - २,श्लोक- २२)

"Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others which are new." (*Bhagavad Gita*, Chapter - II - Verse - 22).

"बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ।।"

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - ५)

"Many births of Mine have passed as well as of thine, O Arjuna; I know them all but thou knowest not, O Parantapa (scorcher of foes)." (*Bhagavad Gita*, Chapter - IV - Verse -

5).

The above sayings of *Lord Krishna* speak about the doctrine of rebirth.

As regards the practices of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti*, we will discuss in this small write-up only one very important practice, from amongst the numerous ones which are prevalent/ found in different spheres of human activities and in different aspects of life in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. and therefore, which are diverse, wide-ranging and very large in numbers. This one important practice covers the entire life period of the *Hindu* people from birth, or even before birth, to death and is called by the name "*Shohala Sanskars*" or "Sixteen Rites". Our various scriptures prescribe different types of rites or *sanskars*. However, the main sixteen rites or *shohala sanskars* are: (1) *Garvadhan Sanskar* (Rite before conception for purification of semen and womb), (2) *Punsabana* (Rite after *Garvadhan Sanskar* and after conception for purification and protection of womb), (3) *Simantonnayana Sanskar* (Rite for physical and mental health of the child inside the womb), (4) *Jatakarma Sanskar* (Rite after child's birth for removal of the ill effects of the liquid food taken from the mother while remaining inside her womb and for good health of the child and the mother), (5) *Namakarana Sanskar* (Rite after the birth of the child for giving a name for increase in life span and radiance or *Teja* and for acquiring success in *loukik vyavahara* or day-to-day dealings), (6) *Niskramana Sanskar* (Rite for bringing the child to outside for seeing the sun), (7) *Annaprasana Sanskar* (Rite for feeding the child with corn or solid food), (8) *Chudakarma Sanskar* (Rite for cutting of the hair from the child's head for increase in

strength, life span and radiance or *Teja* of the child), (9) *Akshrambha Sanskar* or *Bidyarambha Sanskar* (Rite for commencing education of the child), (10) *Upanayana Sanskar* (Rite before commencement of study of the child under a Teacher by wearing the sacred thread or *Jajnopavita* for making him fit for study), (11) *Keshanta Sanskar* (Rite for shaving of the child's hair), (12) *Samabartana Sanskar* (Rite for termination of the student's celibate life after completion of study and for returning to home for entering into household life), (13) *Bibaha Sanskar* (Marriage Rite for entering into household life), (14) *Banaprastha Sanskar* (Rite for commencement for forest dwelling), (15) *Paribrajya Sanskar* (Rite for complete renunciation of worldly connections and living the renounced life) and (16) *Antyesthi Sanskar* (Death Rite for peace of the departed soul).

Special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti*

The special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti* are innumerable and can not be described in details. However, some most important features or characteristics are stated as under:-

(1) Indian Culture or *Bharatiya Sanskruti* is eternal or *sanatana* as it has come from the Vedas, which having come from the heart of the Almighty Supreme Lord through His nostrils and revealed to the great ancient *Rishis* and Seers of this sacred land of *Bharatavarsha,* are eternal or *sanatana.*

(2) Indian Culture or *Bharatiya Sanskruti* is the most ancient and the oldest culture of the world as it has come from the *Vedas* which are the most ancient and the oldest Spiritual Scriptures of the world, because nobody knows when they were revealed by God to the ancient *Rishis* and Seers of this sacred land of *Bharatavarsha.*

(3) According to Indian Culture or *Bharatiya Sanskruti,*

the people of this country believe that God is One. In other words, the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty Supreme Being, are One. They also believe and see the same "Self" or *"Aatma"*, which is the *"Ansha"* or "Part" of the *"Paramatma"* or "God", in all people of the whole world irrespective of their religion, faith, belief, caste, creed, class, sect, colour, region, language, culture, etc., which are so numerous and diverse in our country as well as in the world. In other words, they believe that the *"Paramatma"* or "God" resides in all people of the whole world. And therefore, they believe that all people of the whole world are universal brothers. Thus, they believe from, spiritual point of view, in the "Common Fatherhood of one God" and "Universal Brotherhood of all human beings" upon this earth planet. Therefore, they believe that the Whole Universe is One Family (वसुधैव कुटुम्बकम्).

(4) According to Indian Culture or *Bharatiya Sanskruti*, the people of this country see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence or existence of God not only in all human beings all over the world but also in all other animate beings such as plants and trees, and animals and insects, and even in all inanimate things including stones and mountains.

(5) Indian Culture or *Bharatiya Sanskruti* envisages and provides for achievement of "Four Grand Goals" *(Purushartha Chatustaya)* of ideal human life by all human beings in order that human beings can live an ideal, successful, complete, integrated, purposeful, prosperous, happy and peaceful life upon this earth plane. Those four grand goals are *Dharma* (righteousness), *Artha* (economic prosperity), *Kama* (vital worldly desires) and *Moksha* (liberation of Soul). It accords primary and supreme place to *Dharma* (righteousness) and

Moksha (liberation of Soul) in human life, and therefore, according to Indian Culture or *Bharatiya Sanskruti*, human life is predominantly *Dharmik* (religious or righteous) and *Aadhyatmik* (spiritual). *Dharma* and *Adhyatma* are the life's part and parcel and the very life breaths of the people of this country called India or *Bharat.* Nevertheless, it does not ignore *Artha* (economic prosperity) and *Kama* (vital worldly desires), but recognises, accepts and accords those two grand goals their due places in human life. This arrangement has been prescribed in order to enable human beings to achieve *Moksha* or liberation of their individual Souls from the cycle of births and deaths or Union or Merger of the individual Soul with the Supreme Soul, The God, which is the supreme grand goal of ideal human life upon this earth plane. Achievement of *Moksha* or liberation of the individual Soul results in attainment of everlasting happiness and eternal peace, and cessation of worldly sorrows and sufferings. And achievement of *Artha* (economic prosperity) and *Kama* (vital worldly desires), being governed and regulated by *Dharma* or righteousness, result in living an economically and materially prosperous, as well as a comfortable, contended, satisfying and happy life upon this earth plane.

(6) Indian Culture or *Bharatiya Sanskruti* envisages and provides for adherence to *Varnashrama Dharma*, i.e. *Dharma* of people belonging to *Varna Chatustaya* or "Four Divisions or Four Classes", i.e. *Brahmanas* (Philosophers), *Kshatriyas* (Warriors), *Vaishyas* (Merchants) and *Shudras* (Servants); and *Dharma* in *Ashrama Chatustaya* or "Four Stages" in human life, i.e. *Brahmacharya Ashrama* (Student Life), *Grihastha Ashrama* (Householder Life), *Vanaprastha Ashrama* (Retired Life) and *Sanyasa Ashrama* (Renounced Life). This arrangement is stated to have been prescribed in human life in order to enable human beings to achieve gradual evolution towards God, the Supreme Being, their "Original Source".

(7) According to Indian Culture or *Bharatiya Sanskruti,* since the people of India or *Bharat* believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्), they pray to God for the good health, prosperity, well-being, happiness and peace of all people of the whole world as: (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc.

(8) In Indian Culture or *Bharatiya Sanskruti,* the people worship *Gayatri* (Goddess Gayatri), *Guru* (Spiritual Preceptor), *Gita* (Srimad Bhagavad Gita), *Gomata* (Mother cow) and *Ganga* (Goddess-river Ganga) with great reverence and devotion as most holy.

(9) In Indian Culture or *Bharatiya Sanskruti*, the people believe in and treat "Mother as God" (मातृदेवो भव), "Father as God" (पितृदेवो भव), "*Acharya* or *Guru* as God" (आचार्यदेवो भव), and "*Atithi* or Guest as God" (अतिथिदेवो भव) and pay them respects accordingly.

(10) In Indian Culture or *Bharatiya Sanskruti*, the male persons treat the females with love, affection and great respects and keep them in high reverence. The females are regarded as embodiments of creation and preservation; and as the embodiments of *seva* (service), *tyaga* (sacrifice), patience, endurance, renunciation, love, affection, kindness, forgiveness, etc. They are called *"Dharmapatni"*, because, their presence and participation is necessary at the time of performance of *dharmik* or religious actions and *pujas* by their husbands. They are treated as "*Ardhangini* or Half-body" of their husbands.The male persons offer very high place to them in the family and in the society. Our Holy ancient Spiritual Scriptures say that the Gods reside in those families where the females are worshiped.

They are also regarded as *Devi* or Goddess *Laxmi* and Goddess *Durga*. Similarly, the females exhibit genuine love and true devotion to their husbands. They treat their husbands as Gods and exhibit their such feeling in their daily dealings and conduct towards them. They regard them as *Deva* or God *Narayana* and pay them respects accordingly.

(11) In Indian Culture or *Bharatiya Sanskruti*, there is prevalent of Joint Family system in the society, which is highly helpful, supportive, advantageous and beneficial for all members of the joint families.

(12) The education system for students in the centres of education called *"Gurukulas"* or *"Rishikulas"* in the ancient time under Indian Culture or *Bharatiya Sanskruti* is unique. The system of education was life-building, character-building and man-making. The students were imparted moral, ethical, religious and spiritual education, in addition to secular education on different subjects.

(13) In Indian Culture or *Bharatiya Sanskruti*, the *Guru-Shishya* (Preceptor-Disciple or Teacher-Student) relationship is intimate, noble, special and unique. The disciples or students or *shishyas* repose utmost *"shraddha"* (love) and *"vishwas"* (faith) on their teachers and show great *"bhakti"* (devotion) and pay highest respects to them. The Preceptors or Teachers or *Gurus* extend genuine and unalloyed love and affection to their students.

(14) Indian Culture or *Bharatiya Sanskruti* is broad, inclusive and pluralistic. It also sees "Unity in diversity". It understands and believes that the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty Supreme Being, are One and that the people belonging to different religions, faiths, beliefs, caste, creed, class, sect, colour, region, language, cultures, etc. all over the world, are the children of One God and therefore, they are one. It also believes that all

religions of the whole world are one, all religions speak of the same essential truths of religion, and that "Truth is one, but the *Bipras* or the Wise Ones speak "It" in different ways". Therefore, it understands, accepts and tolerates the religions and cultures of others and gives place to such religions and cultures in its fold. Therefore also, together with the people of the Hindu religion, the people belonging to Muslim and the Christian religions as well as all other religions live amicably, cordially, harmoniously and peacefully in this Hindu majority country.

(15) Also, from the national point of view, as well as, as a part of patriotism and loyalty to our country and sense of belongingness and togetherness, the people of our country maintain and feel unity amongst themselves and consider themselves all as "Indians" or *"Bharatiyas"* in spite of multiple diversities such as religious diversity, cultural diversity, racial diversity, linguistic diversity, social diversity, geographical diversity, regional diversity, economic diversity, political diversity, etc. in our country.

(16) Indian Culture or *Bharatiya Sanskruti* is broad, generous, compassionate and tolerant. It understands, accepts and tolerats the religions and the cultures of others. Therefore, it has tolerated many foreign invasions. Due to such invasions, Hindu Religion and Hindu Culture have seen degeneration many-a-time in the past. But, in spite of the same, they have risen again and they survive in all ages and in all times, because they are eternal religion or *sanatana dharma* and eternal culture or *sanatana sanskruti* based on the *Vedas*, the eternal and God-given Holy ancient Spiritual Scripture of the world.

In view of the above special features or characteristics of Indian Culture or *Bharatiya Sanskruti*, it is regarded as the universal, unique, unparalleled, sublime, lofty, grand, great, glorious and ideal culture of the world.

In spite of the great greatness and the grand glory of our

country India or *Bharat;* and the great greatness and the grand glory of our Indian Culture or *Bharatiya Sanskruti* as stated above, we, the vast modern men, do not believe in and do not accept the same. Because, due to abolition of our country's religious, spiritual and cultural education, and study of our country's Sanskrit language; and introduction of English language and placing of greater emphasis on western system of education in our schools, colleges, universities and other educational institutions by Thomas Babington Macaulay in 1835 during British rule in our country with an ulterior motive*****, we remained ignorant about our own country and our own culture (the knowledge about which are contained in our Holy ancient Spiritual Scriptures which have been written in Sanskrit language) and came to know about the western country and western culture (through English language). And then we developed a mind-set to like whatever is western or English. We developed so much of such liking for western country and western culture that we developed dislike and averse towards our own country and our own culture. We feel ashamed and lowly to talk of our own country and our own culture, what to speak of following the same in our life. But we feel very proud, high and modern in liking and following western

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***** This is very much clear from the following excerpt from the reported speech of Thomas Babington Macaulay delivered by him in the British House of Commons on the 02nd February 1835 when there was British rule in our motherland India or Bharat:-

"I have travelled the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture,

for if the Indians think that all that is foreign and English is good and great than their own, they will lose their self esteem, their native cultures and they will become what we want them a truly dominated nation."

Mr. Macaulay had also reportedly said "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

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culture which is not our own, which is not suitable to us and which is not meant for us. We have in the process lost our self-pride and our self-esteem; and are suffering from irreparable damages and incurring permanent losses in our life.

We do not study our Holy ancient Spiritual Scriptures neither we are capable of doing so as we are ignorant of our Sanskrit language. We also do not listen to the discourses of our Holy Saints and Sages delivered in the languages of our country. And even if we happen to listen to such discourses, we do not believe in their sayings and do not accept the same. But, if the westerners speak the same thing in English language what our Saints and Sages say, then we readily believe in them and readily accept their sayings. In this blind manner we have built our mind-set.

In this situation of such western mind-set, let us go through a few comments, observations, opinions and views of some western philosophers, thinkers, educationists, scientists and eminent personalities about our country and about our culture, and after reading the same, we will know, believe and accept the great greatness of our own country and our own culture:-

Dr. Paul Brunton who has devoted his life to the study of Indian philosophy and Yoga holds: "That the West has little to learn from present-day India, I shall not trouble to deny but that we have much to learn from Indian sages of the past, and from the few live today, I unhesitatingly assert... The secret India's

spiritual life still exists, despite storms of political agitation which now hide it, and I have tried to give authentic record of more than one adept who has attained a strength and serenity for which we lesser mortals wistfully yearn". (A Search in Secret India, pages 5 & 7).

Nicholas Roericb says: "Himalayas! Here is the Abode of Rishis. Here resounded the sacred Flute of Krishna. Here thundered the Blessed Gautama Buddha. Here originated all Vedas. Here lived Pandavas... Here- Aryavarta. Here is Shambala. Himalayas- Jewel of India. Himalayas- the sacred symbol of Ascent... Oh, Bharata the Beautiful! Let me send Thee my heartfelt admiration for all the greatness and inspiration which fill Thy ancient Wisdom, for glorious cities and temples, Thy meadows, Thy Deobans, Thy sacred Rivers and Majestic Himalayas".

The great French savant, Sylvain Levi says: "From Persia to the Chinese Sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceana to Sacotra, India has propagated her beliefs, her tales, her civilisation; she has left indelible imprints upon one fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in universal history the rank that ignorance has refused her for a long time and hold her place amongst the great nations summarising and symbolizing the spirit of humanity".

About a hundred years ago while delivering his lectures at Cambridge in 1882, Professor Max Muller, an eminent modern German educationist, said: "If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow - in some parts a very paradise on earth - I should point to India". The professor continued, "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply

pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant - I should point to India. And If I were to ask myself from what literature, we in Europe…may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly humane a life, not only this life, but a transfigured and eternal life - again I should point to India".

Will Durant, a well-known modern American historian, says: "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self government and democracy. Mother India is in many ways, the mother of us all."

(Students can read the book "Great Minds on India" by Salil Gewali, published by Academic Publications, Gewali Cottage, Upper Mawprem, Shillong, Meghalaya, PIN - 793002 to know more such comments, observations, opinions and views of some western minds on India and Indian Culture).

In view of the foregoing discussions, our country, our motherland India or *Bharat* is a great, glorious, lofty, unique and ideal country in the world.

In view of the foregoing discussions, our India Culture or *Bharatiya Sanskruti* is also the great, glorious, lofty, unique and ideal culture of the world.

Therefore, let us love our great country India or *Bharat* and our great India Culture or *Bharatiya Sanskruti* and let us follow our great India Culture or *Bharatiya Sanskruti*. Let us live our life on the pattern as has been envisaged and exhorted in our India Culture or *Bharatiya Sanskruti*. And then, let us shine as "A True *Bharatiya*, radiate as "A Real *Bharatiya*" and feel

proud to be "A Genuine *Bharatiya*". And thus, let us live our most precious human life upon this earth plane successfully, completely, purposefully, prosperously, happily and peacefully. And thus, let us live our life ideally.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 8, volume no. 10.

As discussed above, according to Indian Culture or *Bharatiya Sanskruti*, *Moksha* or Lliberation of soul from the cycle of births and deaths is the supreme grand goal of ideal human life. This grand goal can be achieved by practice of spirituality in human life. Spirituality or the Science of the Self or *Atma Vidya* can be discussed by knowing four broad points, viz. Real Identity of Human Beings, True Purpose of Human Life, Paths for achievement of True Purpose of Human Life and Efforts needed to achieve the same. The last two points can be divided into many sub-points. Let us discuss the first two points in the next two lessons. (We will discuss the other points subsequently through the other lessons.)

Questions

India or *Bharat* and its Greatness

Questions - 1

1. What is the meaning of the name of our country, viz. "*Bharat*" ? (Marks - 5)

2. How the name of our country became "*Bharat*" as per our Holy Scriptures ? (Marks - 5)
3. Why was the name of our country "*Brahmavarta*" and "*Aryavarta*"? (Marks - 5)
4. How was the name of our country became "India"? (Marks - 5)
5. Why does God, the Almighty Supreme Lord, takes incarnation in our country "*Bharat*" in every age ? (Marks - 3)
6. For what purpose do *Rishis, Munis,* Saints, Sages, Prophets and Godmen take birth in in our country "*Bharat*" in every age? (Marks - 3)
7. What type of life the people of our country "*Bharat*" generally live? (Marks - 3)
8. In what principles the people of our country "*Bharat*" believe according to our great ancient culture? (Marks - 5)
9. Why do the people of our country *"Bharat"* look to and work for the welfare and safety of all human beings all over the world and also all other animate and inanimate beings? (Marks - 3)
10. Why do the Celestial Beings living in heaven long to take birth in our country *"Bharat"*? (Marks - 3)
11. In which scriptures of our country the supreme religious and spiritual wisdom are contained? (Marks - 3)
12. In which fields was our country the World Teacher? (Marks - 5)
13. What are the names of the seven great *Rishis* of our country? (Marks - 3)
14. What are the names of the four eminent spiritual *"Dhams"* of our country? (Marks - 3)
15. What are the names of the seven *"Puris"* or Towns of our country which are the bestower of *Moksha* or liberation to their inhabitants? (Marks - 3)
16. What are the special features of the language of our country

"Sanskrit"? (Marks - 3)

17. What are the names of the seven sacred mountains of our country? (Marks - 3)
18. What are the names of the seven sacred rivers of our country? (Marks - 3)
19. What are the names of the five sacred *"Sarobaras"* or ponds of our country? (Marks - 3)
20. What are the names of the *"Sada Ritus"* or six seasons of our country? (Marks - 3)
21. Which trees and plants of our country are regarded as holy? (Marks - 3)
22. How do the people of our country belonging to various religions live? (Marks - 3)

Questions - 2

1. Why do the people of our country call it as "Mother" or *"Bharat Mata"*; and also the world as "Mother" or *"Prithvibi Mata"*? (Marks - 5)
2. Why is our country *"Bharat "* called a great, glorious, lofty, unique and ideal country in the world ? (Marks - 10)

I**ndian Culture or *Bharatiya Sanskruti* and its special features or characteristics or greatness**

Questions - 1

1. Please define the word "Culture". (Marks - 5)
2. Please define "Indian Culture or *Bharatiya Sanskruti*". (Marks - 5)
3. Why is "Indian Culture or *Bharatiya Sanskruti"* called *Hindu Sanskruti* ? (Marks - 5)
4. Why is "Indian Culture or *Bharatiya Sanskruti*" called *Vedic Sanskruti*? (Marks - 5)
5. Why is *Veda* called *Apaurusheya*? (Marks - 5)
6. How *Veda* came into being? Why is it called the most ancient and oldest spiritual scripture of the world? (Marks - 5)

7. What does *Dharma*, the first grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean and what are its essentials and non-essentials? (Marks - 5)
8. What does *Artha*, the second grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean and why human beings need the same? (Marks - 5)
9. What does *Kama*, the third grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean? (Marks - 5)
10. What does *Moksha*, the fourth grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean? (Marks - 5)
11. Why is *Brahmacharya Ashram* or student life, the first stage of human life according to Indian Culture or *Bharatiya Sanskruti*, extremely precious and what do students do during this *Ashram* or stage? (Marks - 5)
12. What works do the householders perform in their *Grihastha Ashram* or householder's life, the second stage of human life according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
13. When do householders enter into *Vanaprastha Ashram* or retired life, the third stage of human life according to Indian Culture or *Bharatiya Sanskruti*, and what types of works do they perform in that *Ashram* or stage? (Marks - 5)
14. What do human beings do in their *Sannyasa Ashram* or renounced life, the fourth stage of human life according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
15. What is the correct meaning of the Sanskrit word *"Varna"* ? (Marks - 5)
16. What are the four classes of people, which catagories of people belong to each class and what types of duties each class perform according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)

17. Please state the origin of the principle of *"Varna Chatustaya"* as stated in our Holy Spiritual Scriptures. (Marks - 5)
18. How are the four classes emanated as stated by *Lord Krishna* in the *Bhagavad Gita* ? (Marks - 5)
19. What are the duties which are distributed to the four classes of people according to their own nature as stated by *Lord Krishna* in the *Bhagavad Gita* ? (Marks - 5)
20. How are the four classes of people identified according to the three qualities, viz. *Sattva, Rajas* and *Tamas* ? (Marks - 5)
21. When a same person is called *Brahmana, Kshatriya* and *Vaishya* or *Sudra* keeping in view the predominance of the three qualities, viz. *Sattva, Rajas* and *Tamas* in him? (Marks - 5)
22. Can a *Brahmana* born in a *Brahmin* family be called so if he leads an immoral and unethical life ? When can a Shudra born in a *Shudra* family be called a *Brahmana* ? (Marks - 5)
23. What is the major aberration of *"Varnashrama"* ? (Marks - 5)
24. What is the prominent abuse of the caste system ? (Marks - 5)
25. Please narrate "The Law of Spiritual Economics" as stated by Swami Sivananda Saraswati. (Marks - 10)
26. How is *"Varnashrama"* found in the West ? (Marks - 5)
27. Why is *"Varnashrama"* indispensable in the society? (Marks - 5)
28. Please narrate "Use and Abuse of the Caste System" as stated by Swami Sivananda Saraswati. (Marks - 10)
29. What are the "Four Spiritual Qualifications" or *"Sadhana Chatustaya"* ? (Marks - 5)
30. What is the meaning of *"Viveka"* or discrimination, the first Spiritual Qualification ? (Marks - 5)

31. What is the meaning of *"Vairagya"* or dispassion, the second Spiritual Qualification ? (Marks - 5)
32. What does *"Shat-sampat"* or six virtues, the third Spiritual Qualification consist of ? (Marks - 5)
33. Where does practice of *Sama* lead to ? (Marks - 5)
34. Where does practice of *Dama* lead to ? (Marks - 5)
35. What is the meaning of *"Mumukshutva"*, the fourth Spiritual Qualification ? (Marks - 5)
36. Please narrate in brief the principle of "Law of Action" or *Karmaphala Siddhanta* according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
37. Please narrate in brief the "Doctrine of Rebirth" or *Punarjanma Siddhanta* according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
38. What does *Lord Krishna* say about rebirth in the *Bhagavad Gita ?* (Marks - 5)
39. Please narrate the *"Shohala Sanskaras"* or "Sixteen Rites" according to the *Hindu Sanskruti*. (Marks - 20)
40. According to Indian Culture or *Bharatiya Sanskruti*, what are the two *"Chatustayas"* which human beings need to adhere to for achieving their gradual evolution towards the Supreme Being, the "Original Source"; and for living an ideal, successful, integrated, complete, fulfilled, purposeful, prosperous, happy and peaceful human life? (Marks - 5)
41. What are the four grand goals of human life according to Indian Culture or *Bharatiya Sanskruti* ?(Marks - 5)
42. Why are *Dharma* (righteousness) and *Moksha* (liberation of soul) accorded primary and supreme place and why are *Artha* (economic prosperity) and *Kama* (vital worldly desires) accorded secondary place in human life according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
43. Does Indian Culture or *Bharatiya Sanskruti* neglect achievement of *Artha* (economic prosperity) and *Kama* (vital worldly desires) in human life ? (Marks - 5)

44. What, according to Indian Culture or *Bharatiya Sanskruti*, are the important principles which the people of *Bharat* or India believe in for the common welfare of the entire people of the whole world ? (Marks - 5)
45. Please explain how *Bharat* or India is a broad, inclusive and pluralistic country in the world. (Marks - 5)
46. Why do the people belonging to the Muslim, Christian and all other religions live amicably, cordially, harmoniously and peacefully with the people belonging to Hindu religion in *Bharat* or India? (Marks - 5)
47. Please explain how "Unity in diversity" a special feature of Indian Culture or *Bharatiya Sanskruti*. (Marks - 5)
48. Why has *Bharat* or India tolerated many foreign invasions? (Marks - 5)
49. Why does Indian Culture or *Bharatiya Sanskruti* survive in all ages and in all times despite undergoing degeneration many-a-time ? (Marks - 5)
50. Why do the people of *Bharat* or India see the whole creation, including all living beings, i.e. human beings, animals and insects, plants and trees; as well as all inanimate things including stones and mountains, as the manifestation of God, the Almighty Supreme Lord ? (Marks - 5)
51. Why is Indian Culture or *Bharatiya Sanskruti* regarded as the most ancient and the oldest culture of the world ? (Marks - 5)
52. Why is Indian Culture or *Bharatiya Sanskruti* regarded as eternal ? (Marks - 5)
53. What are the four things beginning with the letter "G" which the people of *Bharat* or India worship with great reverence and devotion as most holy ? (Marks - 5)
54. How do the male persons in *Bharat* or India treat the females? (Marks - 5)
55. How do the females in *Bharat* or India treat their husbands ? (Marks - 5)

56. How are mothers, fathers, *acharyas* or *gurus* and *atithis* treated according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
57. How was the ancient system of education in India? (Marks - 5)
58. How was the *Guru-Shishya* relationship under the ancient system of education in India? (Marks - 5)
59. Why do not we believe in the greatness of our country *Bharat* or India and of our Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
60. Why do we like the western culture and whatever is western ? (Marks - 5)
61. Why do not we believe in the sayings of our *Rishis, Munis,* Saints and Sages and do not accept the same ? (Marks - 5)
62. Why do we believe in and accept the sayings of the westerners when they speak the same things in English language which our our Saints and Sages say?(Marks - 5)
63. What does Dr. Paul Brunton say about India and Indian Sages ? (Marks - 5)
64. What does Nicholas Roericb say about India ? (Marks - 5)
65. What does Sylvain Levi say about India ? (Marks - 5)
66. What does Professor Max Muller say about India ? (Marks - 5)
67. What does Will Durant say about India ? (Marks - 5)
68. How can we shine as "A True *Bharatiya*", radiate as "A Real *Bharatiya*" and feel proud to be "A Genuine *Bharatiya*" ? (Marks - 5)

Questions - 2

1. Why is the *Vedas* regarded as the universal scriptures of the whole world and why is it meant for the entire human race ? (Marks - 5)
2. Why is *Bharat* or India called a *Dharmik* or Religious and *Aadhyatmik* or Spiritual country ? (Marks - 5)

3. Why do the people of *Bharat* or India understand, accept and tolerate the people, their religions and their cultures of other countries of the world ? (Marks - 5)
4. Why do the people of *Bharat* or India believe in and practise "Unity of Religions" and "World Peace" ? (Marks - 10)
5. Why is Indian Culture or *Bharatiya Sanskruti* regarded as eternal in the world ? (Marks - 5)
6. Can Indian Culture or *Bharatiya Sanskruti* be regarded as universal in the world ? If so, for what reasons and from which aspects ? (Marks - 10)
7. Why is Indian Culture or *Bharatiya Sanskruti* regarded as great and glorious, lofty and sublime, and unique and ideal in the world ? (Marks - 10)

Lesson No. - 7
Real Identity of Human Beings

The seventh lesson is **"Real Identity of Human Beings"**.

Meaning:- Generally, we give our identity by speaking our name like "My name is Ram" or "My name is Krishna", our nation's name like "I am an Indian" or "I am an American", our class like "I am a *Brahmin*" or "I am a *Vaisha*", etc. We also indentify ourselves as our body and mind and we say: "My body is healthy" or "My mind is powerful". But before our birth, our name or our class, etc. was not there. After our death, there will not be our name or our class, etc. Therefore, our identity as our name, our class's name, etc. are not our real identity. Rather, those are false identities. Then what is our real identity ? After one's birth, he says: "I am born". Who is that "I" ? After one's death, his dead body remains but where is he, i.e. that "I" ? Thus, our body comes and goes. But that "I" exists. That "I" is our real identity. Then, who is that "I" ? Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that That "I" is the immortal "Self" or "Soul" or "*Atma*" which is a part or *ansha* of the Eternal Supreme Self or Supreme Soul or *"Paramatma",* The Almighty Supreme Lord or God of the universe. That "I", the immortal "Self" or "Soul" or *"Atma",* resides in our physical body.

Necessity and importance:- It is necessary, and also very important for us to know our real identity. Because, once we know the same, we will be interested to know the true purpose of our most precious human life upon this earth plane and the different ways to achieve the same. Otherwise, we will consider ourselves as the body and mind, and we will spend our most precious human life in earning, eating, sleeping, procreating, enjoying, suffering and one day meeting with death

and thus, live our most precious human life purposelessly and meaninglessly and in vain.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 1, volume no. 3.

Questions

1. What is the real indentity of human beings ? (Marks - 5)
2. What is the necessity and importance of knowing one's real identity by human beings? (Marks - 5)

Lesson No. - 8
True Purpose of Human Life

The eighth lesson is **"True Purpose of Human Life".**

Meaning :- On completion of education in our student life, we enter into household life. We take to some money earning profession, business or agriculture. We earn money and accumulate material wealth. And with the help of money and material wealth, we meet the day-to-day basic and other secular necessities of the earthly life of ourselves and our family members such as food, clothing, house, medicines, etc. in order to ensure our physical existence and to live a reasonably comfortable life upon the earth plane. With money, we arrange for education our children and their engagement in some occupation/business/ vocation/profession and also their marriage. We use money in order to fulfill our other worldly desires. We also use money to meet our social and national needs and obligations in our life. Thus, earning of money, meeting of our secular needs and fulfilling of our worldly desires becomes the purpose of our life. This purpose of our life is called worldly purpose or secular purpose.

We feel that this secular purpose is the only purpose of our life. But, is this the only purpose of human life? In this connection, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that there is a higher purpose of life, over and above the secular purpose, and for achievement of that higher purpose, the Creator has gifted us with the most precious birth as human beings. What is that higher purpose of our most precious human life? It can be explained in the following words.

In this universe, everything is changing and going through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve into living plants and trees. Plants and trees evolve into

insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get united or merged with the Creator. This is known as *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger or Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of *Moksha*, the process of evolution gets completed. Consequently, the individual Soul gets permanently liberated from the wheel of births and deaths, the greatest bondage, and does not take further rebirth in any species of life. Thus, there is permanent end of rebirth and consequently, there is permanent cessation of worldly sorrows, sufferings, pains and miseries (because, birth of the individual soul in any species of life upon the earth plane is full of worldly sorrows, sufferings, pains and miseries); and the individual Soul of the human beings gets everlasting happiness and eternal peace. Thus, *Moksha*, as our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say, is the higher purpose or the supreme purpose of human life for attainment of which only the Creator has gifted this human birth to human beings. They say that, this purpose is called spiritual purpose. They say that this spiritual purpose is the "True Purpose of human Life" upon this earth plane.

Necessity and importance:- It is necessary and also very important for us to know the true purpose of human life upon this earth plane. Because, once we know the true purpose, we will be interested to know the different ways to achieve the same and thereafter, we will make our best endeavours to achieve the same and thereby, live our life wisely and purposefully. Otherwise, we will live our life for the worldly purpose or secular purpose only and thereby, we will spend our most precious human life purposelessly and meaninglessly and in vain.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 2, volume no. 3.

Then, we will discuss in the next lessons how human beings need to build the superstructure of their precious human life completely, properly, strongly and nicely so that they can live the long, three parts of their precious human life of, say, 75 years, ideally, successfully, completely, purposefully, prosperously, happily and peacefully upon this earth plane.

Questions

1. Please explain the secular purpose of human life ? (Marks - 5)
2. For what purpose has the Creator gifted us the most precious human birth ? (Marks - 5)
3. Please explain the spiritual purpose of human life ? (Marks - 5)
4. Why is the spiritual purpose of human life its true purpose ? (Marks - 5)
5. What is the necessity and importance of knowing the true purpose of human life ? (Marks - 5)

Life Building and Successful Living — Ways and Means — V

Building the Precious Human Life — Superstructure

(Constructing the Superstructure of Precious Human Life — Introduction)

(We have discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — I — Introduction — Precious Human Life and Its Proper Building" that, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages say, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, human life upon this earth plane is precious; that human beings need to make endeavours to attain liberation of their individual souls from the cycle of births and deaths or *Moksha* in their present human birth itself; that they need to live both "Spiritual Life" and "Secular Life"; and that they need to achieve some great goals in their life, so that they can live their precious human life upon this earth plane ideally and successfully, i.e. completely, purposefully, prosperously, happily and peacefully.

We have also discussed in the previous write-up up "Life Building and Successful Living — Ways and Means — II — Introduction — Great Goals of Precious Human Life and Their Achievement" that human beings need to achieve all these four great goals of human life so that they can live their precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully; and thereby, they can derive lasting happiness and eternal peace, with permanent cessation of sorrows and sufferings of human life. We have further discussed that the precious human life, to be lived so ideally and successfully during the whole life span, greatly needs to be built up rightly and that too, at the right time of life.

We have further discussed in the previous write-up on "Life Building and Successful Living — Ways and Means — III — Introduction — Golden Student Life and Youth Period — The Right Period for Building of Human Life" that human beings need to build their precious life rightly and that too, at the right time of their life, i.e. during their golden student life and youth period.

We have further discussed in the above write-up that students need to build, during their golden student life and youth period, their precious human life rightly, i.e. by laying the foundation of their precious human life properly and strongly and by constructing the superstructure of their precious human life completely, properly, strongly and nicely so that they can live their future precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

We have further discussed in the earlier write-up "Life Building and Successful Living — Ways and Means — IV — Building the Precious Human Life — Laying the Foundation of Precious Human Life — Introduction" how human beings need to build their precious human life rightly by, firstly, laying the foundation of their precious human life during their golden student life and youth period properly and strongly so that they can live the rest, long period, say, ideally, 75 years, of their precious human life upon this earth plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

In this write-up we will discuss how human beings need to build their precious human life rightly by, secondly, constructing the superstructure of their precious human life completely, properly, strongly and nicely during their golden student life and youth period.)

Now we will discuss how human beings need to build their precious human life rightly by, secondly, constructing the superstructure of their precious human life completely, properly, strongly and nicely so that they can live the rest, long period, say, ideally, 75 years, of their precious human life upon this earth

plane ideally, successfully, completely, purposefully, prosperously, happily and peacefully, in Lessons Nos. 9, 10, 11 and 12 and and 13 to 21.

Introduction

How human beings need to build their precious human life rightly by, secondly, constructing the superstructure of their precious human life completely, properly, strongly and nicely? For a clear and better understanding of this point, let us discuss this topic with the simple analogy of a house-building.

Four facilities are necessary in the superstructure of a house-building so that it will be a complete, proper, strong and nice superstructure and one can live therein smoothly, comfortably, happily and peacefully. The **first facility** is bath room where we can take bath for purifying and refreshing our physical body. The **second facility** is kitchen where we can prepare food and eat the same for satisfaction of the appetite of our physical body. The **third facility** is bed room where we can sleep and take rest and re-energise our physical body and mind. The **fourth facility** is *puja* room or prayer room where we can worship God and offer our prayers to Him in order to get relieved of our day-to-day tension, stress, cares, worries and anxieties in life and derive peace of mind.

These four facilities are **necessary** in a house-building. Without all these four facilities, living in the house will not be smooth, comfortabe, happy and peaceful. Because, with normal facilities like bath room, kitchen and bed room, we may live in the house with worldly happiness, sensual pleasures, comforts and luxuries, but without *puja* room or prayer room, we can not get peace of mind and, instead, we have to live our life with tension and stress, worries and anxieties and sorrows and miseries. Because *puja* room or prayer room is a place where, after the day's hard and stressful work, we can worship and offer our prayers to God; convey our day's tension, stress, cares,

worries and anxieties of the worldly life to Him and pray to Him for His grace and help; and thus, we get mentally relieved of our sorrows, etc. and derive peace of mind.

Similarly, there are **four grand goals** of ideal human life which are necessary to be achived, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; so that we can live our precious humanlife ideally, successfully, completely, purposefully, prosperously, happily and peacefully. Those four grand goals are *Dharma* or Righteousness or Ethical Value, *Artha* or Material Prosperity or Economic Value, *Kama* or Vital Worldly Desires or Vital Value and *Moksha* or Liberation of Soul or Spiritual Value. Achievement of all these four grand goals constitutes the superstructure of human life.

Now let us discuss each grand goal of human life in the next lessons.

Questions

1. What facilities are necessary in the superstructure of a house-building and what are their uses ? (Marks - 5)
2. Why are four facilities necessary in the superstructure of a house-building ? (Marks - 5)
3. What are the four grand goals of ideal human life according to our ancient Indian Culture or Bharatiya Sanskruti ? (Marks - 5)
4. Why are the four grand goals of ideal human life necessary to be achieved in human life ? (Marks - 5)

Lesson No. - 9

Religious Pursuit —

Righteousness or *Dharma* or Ethical Value — First Grand Goal of Ideal Human Life

The ninth lesson is **"*Dharma* or Righteousness or Ethical Value",** which is the first grand goal of ideal human life.

The first grand goal of ideal human life is *Dharma* or Righteousness, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. It is the "Ethical Value". It is the First, Foremost, Fundamental and the Foundational Grand Goal of ideal human life.

Meaning: - *Dharma* is a very broad term. It has various definitions. The most important definitions of *Dharma* are as under:-

(a) The word *Dharma* is a Sanskrit word and is said to be derived from the root *Dhr* - to hold, - and its etymological meaning is 'that which holds' this world, or the people of the world or the whole creation from the microcosm to the macrocosm.

"धारणाद् धर्ममित्याहुर्धर्मो धारयति प्रजा:।" (महाभारत)

It is stated as the eternal Divine Law of God, the Almighty Supreme Lord.

(b) *Manusmriti* (VI - 92) says — "Steadfastness, forbearance, self-restraint, non-stealing, purity, control over sense-organs, intellect, self-knowledge, truthfulness and absence of anger — these ten qualities are the characteristics of *Dharma"*.

"धृति: क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रह: ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ।।" (मनुस्मृति-VI-92)

(c) Swami Sivananda says that *Rishi Kanada* is said to have given the best definition of *Dharma* as "That which leads to the attainment of *Abhyudaya* (prosperity in this world) and *Nihsreyasa* (total cessation of pain and attainment of eternal bliss hereafter) is Dharma."

"यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः।" (ऋषि कणाद)

(d) Swami Sivananda adds:-

"Dharma is generally defined as 'righteousness' or 'duty.' Dharma is the principle of righteousness."

"Dharma means Achara or the regulation of daily life. Achara is the supreme Dharma."

"Dharma is that which helps you to have direct communion with the Lord."

Our Saints and Sages say that *Dharma* has two aspects i.e. internal aspect and external aspect.

The internal aspect of *Dharma* includes good qualities such as speaking the truth, adherence to non-violence (in thought, word and deed), maintaining purity (physical as well as mental) and other good qualities like love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others (*paropakara*). The internal aspect of *Dharma* is called by them as the "essentials" of *Dharma.*

These essentials of *Dharma* are humanly, universal and common to all human beings belonging to all religions, faiths, beliefs, casts, creeds, sects, colours, sex, and all nations of the world.

The external aspect of *Dharma*, as our the Saints and Sages say, includes the different methods of worship of God, various rites, rituals, observances, ceremonies, festivals, customs, traditions, etc. as observed in different religions of the world. The external aspect of *Dharma* is called by them as the "non-essentials" of *Dharma.*

These non-essentials of *Dharma* are different in different

religions, faiths, beliefs, casts, creeds, sects, nations, etc. of the world. This is due to, as our Saints and Sages say, different types of aptitudes, temperaments, capacities, etc. of different human beings; and also different social needs and cultural traditions of different sections of people in different historical times and different geographical areas in different parts the world.

In this connection, it is necessary and relevant to know also the meaning of the word "Religion", an English word, which is generally used to mean *Dharma*, a Sanskrit word, as *Dharma* has no equivalent word in English. The word "Religion" is said to have come from the Latin word "religio", which is formed by two words viz., "re" (back) and "ligare" (to bring). That which brings the soul back to God is religion.

Swami Sivananda says:-

"Religion is the relationship between the three fundamental principles — God, world and the individual."

"Religion shows the way to attain God or salvation or the final beatitude, or freedom from births and deaths."

In this connection, it is most important and most pertinent to note that, as our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say, *Dharma* or Religion, after acquiring knowledge about the same, needs to be practised in the day-to-day human life, otherwise only its theoretical knowledge will not bestow real benefits to human beings. Hence, *Dharma* is more a matter of practice than knowledge. Swami Sivananda says, to repeat, "*Dharma* means *Achara* or the regulation of daily life. *Achara* is the supreme *Dharma*."

Necessity: - (i) *Dharma* is the first grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

With achievement of *Dharma* i.e. by performance of *dharmik* actions or righteous action or ethical conduct, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived completely, purposefully, successfully and ideally i.e. it can be lived economically and materially prosperously as well as happily and peacefully.

But without achievement of *Dharma* i.e. by performance of *adharmik* actions or unrighteous action or unethical conduct, the superstructure of human life will be incomplete, improper, weak and failure. Consequently, the future human life will be failure and unsuccessful i.e. it will be filled with failures, poverty, sorrows, sufferings, miseries and unhappiness; and also it can not be lived completely, purposefully, successfully and ideally.

Such is the necessity of *Dharma* in human life.

(ii) *Dharma* is stated in our ancient Spiritual Scriptures as the basic necessity of human life. *Dharma* is the part and parcel of human life. *Dharma* is synonymous with human life and without *Dharma*, the life of a human being is said to be similar to the life of an animal.

"आहार निद्रा भय मैथुनंच सामान्यमेतत् पशुभिर्नराणाम्

धर्मो हि तेषामधिको बिशेषोधर्मेण हिना: पशुभि: समाना: " (हितोपदेश-25)

(Food, sleep, fear and procreation are same among human beings and animals, *dharma* is special only to human beings; and without *dharma* the human beings are similar to animals" - Hitopadesh - 25).

Our Vedas also say *"Manurbhava"* i.e. "Be human" ("मनुर्भब"- ऋग वेद - १०-५३-६) . It means that man should acquire human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others (*paropakara*), etc., which are universal in

nature, and thereby, he should become "Human". These universal human qualities are also stated as the characteristics of *Dharma* and also the essence of *Dharma*.

Thus, *Dharma* is humanly and as such, it is vitally necessary and indispensable in human life.

(iii) Further, *Dharma*, as observed from the above discussions, is a matter of practice and is the tangible expression in the form of practical righteous actions in the day-to-day life of human beings. And in accordance with the universal and immutable Law of *Karmas* or Actions i.e. "As you sow, so shall you reap", *Dharma* i.e. observance of righteousness or performance of righteous conduct or ethical conduct, bestow good results; and *Adharma* i.e. observance of unrighteousness or performance of unrighteous conduct or unethical conduct or bad actions yield bad results. As such, *dharmik aacharana* or performance of *dharmik* actions or righteous actions or ethical conduct will bestow good results in human life and thereby, human beings can achieve success, victory, true prosperity, real happiness and peace both in their professional and secular life as well as in their spiritual life, and thus, human life can be ideal, complete, successful, purposeful, prosperous, happy and peaceful.

Similarly *adharmik aacharana* or performance of *adharmik* actions or unrighteous actions or unethical conduct will yield bad results in human life and thereby, human beings can not achieve success, victory, true prosperity, real happiness and peace either in their professional and secular life or in their spiritual life. Instead, human life will be filled with failures, poverty, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, success, victory, true prosperity, real happiness and peace in their life, *Dharma* i.e. performance of *dharmik* actions or righteous action or ethical conduct is badly necessary in their life.

(iv) *Dharma* is also generally defined as "Righteousness". Hence, human beings need to adhere to *Dharma* or righteousness and express the same in the day-to-day conduct of their life, i.e. they ought to perform only righteous or moral and ethical actions, as have been prescribed in their respective Holy Spiritual Scriptures and as expounded by their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* or God-realised *Rishis, Munis,* Saints, Sages and Prophets, in their day-to-day life.

(v) *Dharma* is also generally defined as "Duty". Hence, human beings need to perform their respective duties, as have been prescribed in their respective Holy Spiritual Scriptures and as expounded by their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* or God-realised *Rishis, Munis,* Saints, Sages and Prophets, truly, genuinely, honestly and sincerely in their day-to-day life.

(vi) In so far as *Dharma* is defined as "Duty", our *Rishis, Munis,* Saints and Sages say that, *Moksha* or Liberation of Soul or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation is the highest "Duty" or highest "*Dharma*" of human beings. Therefore, human beings need to adhere to or practise *Dharma* in their day-to-day life by way of living the Spiritual Life (*Aadhyatmik Jeevana*) and accepting living of such life as their highest "Duty" or highest *"Dharma"*, for their highest welfare and supreme good.

(vii) As our Holy Spiritual Scriptures and our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised *Rishis, Munis,* Saints, Sages and Prophets say, living of the Ethical Life (*Dharmik Jeevana*) is foundational to living of the Spiritual Life (*Aadhyatmik Jeevana*) and without living the Ethical Life (*Dharmik Jeevana*), living the Spiritual Life (*Aadhyatmik Jeevana*) can not be successful. Hence, all human beings need to adhere to and practise *Dharma* in their day-to-day life and thus, live the Ethical Life (*Dharmik Jeevana*).

(viii) Our Holy Spiritual Scriptures and our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised *Rishis, Munis,* Saints, Sages and Prophets say that, apart from the necessity of *Dharma* in the personal life of all human beings, *Dharma* is also a necessity of the society and the nation. *Dharma* is said to be the foundation of the society. The rules of *Dharma* have been stated to have been prescribed for regulating the day-to-day conduct (*dainik aacharana*) and the worldly affairs of men. It holds together the people of the society, that means, *Dharma* (good, human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others or *paropakara*, etc.) develops universal brotherhood, mutual trust, love, unity, harmony, peace, etc. amongst the people in the society; and through the people, in the nation. *Dharma* ends suspicion, mistrust, conflicts, quarrels, discords and brings about trust, unity, cohesion and harmony amongst all people in the society and in the nation. *Dharma* is said to be the cementer and sustainer of social life and national life. Therefore, adherence to *Dharma* is necessary in human life.

Importance: - (i) *Dharma* is the First, Foremost, Fundamental and the Foundational Grand Goal of ideal human life. It occupies a very important place in the personal life of the human beings as well as in the society and in the nation as would be observed from the above discussion on the necessity of *Dharma*.

(ii) "*Dharma* destroys those who destroy *Dharma*, and *Dharma* protects those who protect *Dharma*".

"धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।" (मनुस्मृति - VIII - 15)

Dharma gives protection to human beings from sorrows, miseries and other adverse results and unpleasant consequences. All human beings want such protection, happiness, good results and pleasant outcomes in their life. Therefore, it is very important

that all human beings protect or observe *Dharma* in their day-to-day life.

(iii) "Where there is *Dharma,* there is Victory".

"यतो धर्मस्ततो जय:"

Observance of *Dharma* bestows victory. All human beings want victory and success in their life. Therefore, it is very important that all human beings observe *Dharma* in their day-to-day life.

(iv) *Dharma* leads to both attainment of *Abhyudaya* i.e. economic prosperity or material prosperity in this world and *Nihsreyasa* i.e. eternal bliss or spiritual bliss in the life hereafter.

"यतोऽभ्युदयनि:श्रेयससिद्धि: स धर्म:।" (ऋषि कणाद)

(v) One's relatives like father, mother, son, wife and cousins can not help him in the other world. Only *Dharma* helps him. (Manusmriti - 4 - 239)

"नामुत्र हि सहायार्थं पिता माता च तिष्ठत: ।
न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवल: ।।" (मनुस्मुति-४ - २३९)

(vi) After one's death, his relatives leave his dead body on the ground just like a piece of wood or a lump of earth and turn their faces. It is only *Dharma* that accompanies him. (Manusmriti - 4 - 241)

" मृतं शरीरमुत्सृज्य काष्ठलष्ठसमं क्षितौ।
विमुखा बान्धवा यान्ति धर्मस्तनुगच्छति ।।" (मनुस्मुति-४ - २४१)

Therefore, it is extremely important for all human beings to observe *Dharma* in their day-to-day life so that they can achieve success both in their secular and professional life as well as in their spiritual life. Thereby, they can live a successful, purposeful, prosperous, happy and peaceful life during their life in this world and after their death, in the other world.

(v) Apart from the importance of *Dharma* in the personal life of all human beings, *Dharma* is also important in the social and national life of all human beings. *Dharma* is said to be the

foundation of the society. The rules of *Dharma* have been stated to have been prescribed for regulating the day-to-day conduct (*dainik aacharana*) and the worldly affairs of men. *Dharma* holds together the people of the society, that means, *Dharma* (good, human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others or *paropakara*, etc.) develops universal brotherhood, mutual trust, love, unity, harmony, peace, etc. amongst the people in the society; and through the people, in the nation. *Dharma* ends suspicion, mistrust, conflicts, quarrels, discords and brings about trust, unity, cohesion and harmony amongst all people in the society and in the nation. *Dharma* is said to be the cementer and sustainer of social life and national life.

As such, *Dharma* is very important in the personal, social and national life of human beings.

Such is the great importance of *Dharma*, the first, foremost, fundamental and the foundational grand goal of ideal human life in the personal life as well as in the social and national life of all human beings. Therefore, our Holy Spiritual Scriptures and our *Rishis, Munis,* Saints, Sages, Prophets and Godmen attach great importance to *Dharma* and exhort time and again to observe *Dharma* in the day-to-day life of human beings for their highest welfare and supreme good.

Benefits: - Human beings will derive a large number of benefits in their daily life by observing *Dharma* or Religion. Some of the important benefits can be stated as under:-

(i) Human beings can live a noble, lofty and ideal life.

(ii) Human beings will get victory and success in all endeavours and in all fields of activities in their life.

(iii) Human beings will get protection from sorrows, sufferings, miseries and other adverse results and unpleasant consequences in human life.

(iv) Human beings will get real happiness in their life upon the earth plane.

(v) Observance of *Dharma* or righteousness or performance of ethical conduct will constitute the necessary and proper foundation in human life for carrying out their spiritual pursuit for achievement of *Moksha* or Liberation of the Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation, which is the higher purpose or supreme grand goal of ideal human life.

(vi) Human beings can achieve success both in their secular and professional life as well as in their spiritual life. Thereby, they can live a successful, purposeful, prosperous, happy and peaceful human life during their life in this world and after their death, in the other world. Thus they can live an ideal human life upon the earth plane.

Manner: - Human beings need to adhere to or observe *Dharma* or Religion and live the *Dharmik Jeevana* or Religious Life in their day-to-day life in the manner as advised by their respective *Aadhyatmik Sadgurus* or Spiritual Preceptors. However, till they get their *Aadhyatmik Sadgurus* or Spiritual Preceptors, they can observe *Dharma* or Religion in the manner as has been prescribed in the standard Holy Spiritual Scriptures of their respective *Dharma* or Religion and as expounded by the God-realised *Rishis, Munis,* Saints, Sages and Prophets of their respective *Dharma* or Religion.

However, as per my little, humble understanding, the following are some manners in which *Dharma* or Religion can be adhered to or observed or practised; and *Dharmik Jeevana* or Religious Life can be lived by human beings in their day-to-day life:-

(i) Belief in God, because: (a) God is *Dharma*. It can be explained in this way: - *Dharma* has also been defined as "that which holds all beings of the world". ("सर्वभूतानां धारणाद् धर्मः"). And

God holds all beings of the whole creation. (Reference - Lord Krishna says in Srimad Bhagavad Gita (Chapter-10, Sloka- 42): विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।।" — श्रीमद् भगवद् गीता, अध्याय - १०, श्लोक - ४२). Therefore, God is *Dharma*. In view of this, God is worshipped as "*Om Dharmaya Namah*" ("ओम् धर्माय नमः"- विष्णु सहस्त्र नाम, श्लोक नं - ४३, नाम नं - ४०३), which is one amongst the one thousand names of God, as mentioned in the *Vishnu Sahasra Nama*, Sloka No. 43, Name No. 403, and (b) God is "The Embodiment of *Dharma" ("Ramo Bigrahavan Dharmah" — Srimad Valmiki Ramayan*), ("रामो विग्रहवान् धर्मः" — श्रीमद् वाल्मीकि रामायण), (ii) Belief in *Dharma*, which is the Eternal and Universal Divine Law of God and also other such Laws of God, such as (a) The Law of *Karmas* or Actions, (b) The Law of *Punarjanma* or Rebirth, etc., (iii) Observance of the essentials or the internal aspect of *Dharma*, (iv) Observance of the non-essentials or the external aspect of *Dharma*, (v) Performance of *Varnashrama Dharma*, i.e. one's *Svadharma* or one's own duties, according to one's *Varna* (class) and *Ashrama* (stage of life), as has been prescribed in one's respective Holy Spiritual Scriptures, truly, genuinely, honestly, meticulously and sincerely, (vi) Doing *Paropakara* or Selfless Service or Good to others, (vii) Adherence to *Dharma* or righteousness or ethical code of conduct in all activities in all spheres of human life in one's day-to-day life, (viii) Living of the *Aadhyatmik Jeevana* (Spiritual Life) which, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis*, Saints and Sages, is the highest "Duty" or highest *"Dharma"* of human beings in so far as *Dharma* is defined as "Duty", etc.

Therefore, *Dharma* is fundamental, most important, vitally necessary and absolutely indispensable in human life; and hence, all human beings must practise *Dharma* in their day-to-day life for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 9, volume no.10.

Questions - 1

1. What is the most important definition of *Dharma* ? (Marks - 5)
2. What are the ten characteristics of *Dharma* according to *Manusmriti* ? (Marks - 5)
3. What is the definition of *Dharma* as said by *Rishi Kanada*? (Marks - 5)
4. What does Swami Sivananda say about *Dharma* ? (Marks - 5)
5. What does the internal aspect of *Dharma* include ? (Marks - 5)
6. What does the external aspect of *Dharma* include ? (Marks - 5)
7. What are the essentials and the non-essentials of *Dharma*? (Marks - 5)
8. What is the meaning of "Religion"? What does Swami Sivananda say about "Religion"? (Marks - 5)
9. After acquiring knowledge about *Dharma*, why is it necessary to observe the same in the day-to-day life of human beings ? (Marks - 5)
10. Can the superstructure of human life be complete without

achievement of *Dharma* ? If not, why ? (Marks - 5)

11. Why is *Dharma* synonymous with and also indispensable in human life ? ? (Marks - 5)
12. Why does performance of righteous actions or *dharmik acharana* bestow good results and unrighteous actions or adharmik acharana yield bad results in the life of human beings ? (Marks - 5)
13. Please explain *Dharma* as "Righteousness". (Marks - 5)
14. Please explain *Dharma* as "Duty". (Marks - 5)
15. What is the highest *Dharma* as said by our Saints and Sages ? (Marks - 5)
16. Why can not living of Spiritual Life (*Aadhyatmik Jeevana*) be successful without living of Ethical Life (*Dharmik Jeevana*) as said in our Holy Spiritual Scriptures and by our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised Saints, Sages and Prophets ? (Marks - 5)
17. Please explain why is *Dharma* a necessity of the society and the nation as said in our Holy Spiritual Scriptures and by our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised Saints, Sages and Prophets ? (Marks - 5)
18. Please explain how does *Dharma* protect those human beings who protect *Dharma* ? (Marks - 5)
19. Please explain how does *Dharma* destroy those human beings who destroy *dharma* ? (Marks - 5)
20. Please explain how does *Dharma* bestow victory to human beings. (Marks - 5)
21. What does *Dharma* bestow upon human beings, as stated by *Rishi Kanada* ? (Marks - 5)
22. What are the benefits of observance of *Dharma* in the life of human beings ? (Marks - 10)
23. Please state the manner in which human beings can observe *Dharma* in their day-to-day life ? (Marks - 10)

Questions - 2

1. Why is adherence to *Dharma* indispensable in the life of human beings ? (Marks - 10)
2. Why does *Dharma* occupy a very important place in the personal life of human beings as well as in the society and in the nation? (Marks - 10)
3. Please explain how does *Dharma* lead to *Abhyudaya* or material prosperity in this world and *Nishreyas* or eternal bliss in the life hereafter to human beings, as stated by *Rishi Kanada.* (Marks - 10)
4. How does *Dharma* lead to success both in the secular and professional life as well as in the spiritual life of human beings? (Marks - 10)
5. Please explain why is *Dharma* important in the social and national life of human beings ? (Marks - 10)
6. Why is *Dharma*, the first, foremost, fundamental and the foundational grand goal of ideal human life ? (Marks - 10)

Lesson No. - 10
Economic Pursuit

Material Prosperity or *Artha* or Economic Value — Second Grand Goal of Ideal Human Life

The tenth lesson is **"*Artha* or Material Prosperity or Economic Value",** which is the second grand goal of ideal human life.

Meaning:- The second grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; is ***Artha* or Material Prosperity.** It is "Economic Value".

Artha means earning of money and acquiring of material wealth or worldly prosperity for the purpose of (i) meeting the day-to-day basic and other secular necessities of the earthly life of human beings and their family members such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/vocation/profession, etc. in order to ensure their physical existence and to live a reasonably comfortable and happy life upon the earth plane, (ii) fulfilling their legitimate vital worldly desires, (iii) meeting their social and national needs, duties, responsibilities and obligations, (iv) carrying out their *dharmik* (religious) and *aadhyatmik* (spiritual) pursuits in life, etc.

Necessity, importance and benefits:- The necessity, importance and benefits as well as the ways and means of acquiring *Artha* or Material Prosperity is known to all human beings. However, the following two most relevant and most important points are to be noted in this regard.

(i) The first most relevant and most important point, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, is that *Artha* i.e. earning of money and acquiring

of material wealth or worldly prosperity, need to be acquired by human beings in the ethical ways or righteous ways or in accordance with the ethical code of conduct or according to the rules of *Dharma*, i.e. by honest, just and fair means and without causing harm or loss to other beings. Because, according to the universal and immutable Law of *Karmas* or Actions, i.e. "as you show, so shall you reap", if *Artha* is acquired through unethical actions or wrong actions, it will give them sorrows, sufferings, pains and miseries; and if *Artha* is acquired through ethical actions or right actions, it will give them true prosperity, real happiness and peace.

(ii) The second most relevant and most important point is that human beings, as exhorted by our *Rishis, Munis,* Saints and Sages, should treat *Artha* as the secondary goal of human life and therefore, they should devote that much of time and earn that much of *Artha* or money and acquire that much of material wealth or worldly prosperity as are reasonably necessary for meeting their secular needs, i.e. day-to-day personal, family, social, national needs; for fulfilling their legitimate vital worldly desires; for meeting their religious and spiritual needs; for making some savings for meeting their secular needs and fulfilling their vital worldly desires in rainy days; and for living a truly prosperous, reasonably comfortable, happy and peaceful earthly life. Thereby, they will be able to utilise the rest available time for pursuing spirituality with a view to achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger/Union of the individual Soul with the Supreme Soul, known as Self-realisation or God-realisation, which is the the supreme grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Because, this supreme goal is said to be the primary and most worthy goal of human life and for achievement of this goal only, God has given this most precious human birth to human beings. By achieving this most worthy and supreme goal,

human beings can derive lasting happiness and eternal peace, with permanent cessation of worldly sorrows and sufferings in their earthly life. Also, they can be said to have lived their precious human life upon the earth plane wisely, ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

Artha or earning of money and acquiring of material wealth or worldly prosperity is inevitable in human life.

Source of detailed knowledge: - For acquiring detailed knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Scriptures of various religions and (ii) Books written by great, spiritually illumined, God-realised *Rishis, Munis*, Saints, Sages and Prophets.

Questions

1. What is the meaning of *Artha* or Material Prosperity ?
For what purposes do human beings need *Artha* ? (Marks - 5)
2. In what ways human beings ought to acquire *Artha* ?
(Marks - 5)
3. Why should human beings acquire *Artha* in ethical or righteous ways ? (Marks - 5)
4. Why should human beings spend limited time to acquire *Artha* ?
(Marks - 5)
5. Why should human beings devote maximum time for pursuing spirituality in their life? (Marks - 5)
6. What benefits human beings can derive by devoting maximum time for pursuing spirituality? (Marks - 5)
7. Why is acquiring of *Artha* inevitable in the life of human beings?
(Marks - 5)

Lesson No. - 11
Vital Pursuit —
Vital Worldly Desires or *Kama* or Vital Value — Third Grand Goal of Ideal Human Life

The eleventh lesson is **"*Kama* or Vital Worldly Desires or Vital Value",** which is the third grand goal of ideal human life.

Meaning:- The third grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti;* is *Kama* or Vital Worldly Desires. It is "Vital Value".

Kama means fulfillment of various vital worldly desires of human beings such as physical, biological, mental, emotional and psychological desires.

Necessity, importance and benefits:- The necessity, importance and benefits as well as the ways and means of fulfillment of *Kama* or vital worldly desires is known to all human beings. However, the following two most relevant and most important points are to be noted in this regard.

(i) The first most relevant and most important point, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, is that *Kama* or vital worldly desires, such as physical, biological, mental, emotional and psychological desires, of human beings must be legitimate and justifiable ones, because such legitimate and justifiable desires do not give them sorrows, sufferings, pains and miseries but, instead, bestow real happiness and peace upon them.

(ii) The second most relevant and most important point is that human beings, as exhorted by our *Rishis, Munis,* Saints and Sages, should treat *Kama* as the secondary goal of human

life and therefore, they ought to keep the number of *Kama* or vital worldly desires to the minimum for living a reasonably comfortable and truly happy life. The reasons for the same are as under:-

(a) firstly, if the number of worldly desires to be fulfilled in human life is less, it will cause less cares and anxieties; and such a state in life will result in more happiness and peace; and less sorrows and sufferings in human life, and

(b) secondly, if the number of worldly desires to be fulfilled in human life is less, it will be possible for human beings to focus, concentrate and devote more on their spiritual pursuit with a view to achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger/Union of the individual Soul with the Supreme Soul, known as Self-realisation or God-realisation, which is the the supreme grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Because, this supreme goal is said to be the primary and most worthy goal of human life and for achievement of this goal only, God has given this most precious human birth to human beings. By achieving this most worthy and supreme goal, human beings can derive lasting happiness and eternal peace, with permanent cessasion of worldly sorrows and sufferings in their life. Also, they can be said to have lived their precious human life upon the earth plane wisely, ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

Like *Artha, Kama* or fulfillment of vital worldly and secular desires is inevitable in human life.

Source of detailed knowledge: - For acquiring detailed knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads,*

Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta and other Holy Scriptures of various religions and (ii) Books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets.

Questions

1. What is the meaning of *Kama* or Vital Worldly Desires ? (Marks - 5)
2. Why must *Kama* or Vital Worldly Desires of human beings be legitimate and justifiable ? (Marks - 5)
3. Why should human beings keep the number of worldly desires to be fulfilled in their life to the minimum ? (Marks - 5)
4. Why should human beings focus, concentrate and devote more on their spiritual pursuits ? (Marks - 5)
5. What benefits human beings can derive by focussing, concentrating and devoting more time for pursuing spirituality in their life? (Marks - 5)
6. Why is *Kama* or fulfillment of vital worldly desires inevitable in the life of human beings? (Marks - 5)

Lesson No. - 12

Spiritual Pursuit

Liberation of Soul or *Moksha* or Spiritual Value — Fourth Grand Goal of Ideal Human Life

The eleventh lesson is **"*Moksha* or Liberation of Soul or Spiritual Value",** which is the fourth grand goal of of ideal human life.

The fourth grand goal of ideal human life as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti,* is *Moksha* or Liberation of individual Soul from the cycle of births and deaths. It is "Spiritual Value". It is the Higher and the Supreme Grand Goal of ideal human life.

Meaning:- *Moksha* means Liberation of the individual Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-Realisation or God-Realisation.

Necessity: - (i) *Moksha* is the fourth, last, higher and the supreme grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

With achievement of *Moksha*, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived ideally, completely, purposefully and successfully. That means human life can be lived with everlasting happiness and eternal peace, with permanent cessation of worldly sorrows, sufferings and miseries; and thus, it can be lived ideally.

But without achievement of *Moksha*, the superstructure

of human life will be incomplete, improper, weak and failure. Consequently, the future human life will be failure, incomplete, purposeless and unsuccessful in the real sense i.e. it will be filled with failures, sorrows, sufferings, pains, miseries, unhappiness and peacelessness; and also it can not be lived ideally.

Therefore, achievement of *Moksha* or Liberation of individual Soul from the cycle of births and deaths is extremely important, vitally necessary and indispensable in human life.

(ii) In this universe, everything is changing and going through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get united or merged with the Creator. This is known as *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of *Moksha*, the process of evolution gets completed. Consequently, the individual Soul gets permanently liberated from the wheel of births and deaths, the greatest bondage, and does not take further rebirth in any species of life. Thus, there is permanent end of rebirth. Consequently, there is permanent cessation of worldly sorrows, sufferings, pains and miseries (because, birth of the individual soul in any species of life upon the earth plane is full of worldly sorrows, sufferings , pains, miseries and unhapiness); and the individual Soul of the human beings gets everlasting happiness and eternal peace. Thus, *Moksha*, as our ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints and Sages say, is the higher purpose or the supreme purpose of human life for attainment of which only the Creator

has gifted this human birth to human beings. Therefore, attainment of *Moksha* is supremely necessary and indispensable in the life of the human beings.

(iii) Living of secular life, with (i) achievement of the first grand goal of life viz. *Artha*, i.e. earning of money and acquiring of material wealth in order to meet the basic and other secular necessities of life of themselves and their family members, such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/profession; and social and national needs and obligations etc.; and with (ii) achievement of the second grand goal of life viz. *Kama*, i.e. fulfilling of vital worldly desires in order to derive worldly happiness and sensual pleasures and worldly comforts and luxuries; gives pleasures and happiness of the body, mind and senses in human life. But, such pleasures and happiness are purely temporary and subject to exhaustion. Therefore, when such types of happiness and pleasures soon get exhausted, their exhaustion gives rise to sorrows, sufferings, pains and miseries in human life. Indulgence in worldly enjoyments and sensual pleasures also brings in weaknesses, sicknesses and diseases in physical body and mind which also cause sufferings and pains in human life. Thus, secular life with achievement of *Artha* and *Kama* does not give permanent happiness in human life, and also does not bestow eternal peace in human life.

Further, when the basic material and other secular necessities and wants of human life are met and worldly desires are fulfilled, more and more such new wants and desires crop up for fulfillment. Also wants and desires for deriving more comforts and then wants and desires for enjoying luxuries in life are felt. Those wants and desires propel human beings to making unending endeavours for their fulfillment. This phenomenon takes place because

human wants and desires are insatiable. Therefore, human beings keep on earning more and more money and acquiring more and more material wealth, even by resorting to unethical, unfair and unjust means of earning, dishonesty, corruption, etc. and by causing loss, harm, damages to their fellow beings in the society, in order to fulfill their such kind of ever-increasing wants and desires. Also constant desire to earn more and more money and acquire more and more material wealth develops greediness in the minds of human beings and because of greediness; they keep on earning more and more money and acquiring more and more material wealth, again even by resorting to unethical, unfair and unjust means of earning, dishonesty, corruption, etc. and by causing loss, harm, damages to their fellow beings in the society. Such unethical, dishonest, unfair and unjust actions result in sorrows, sufferings, miseries and unhappiness in human life. Because, according to the inexorable Law of Actions or *Karmas*, viz. "As you sow, so shall you reap", bad actions result in bad consequences, failures, sorrows, sufferings, miseries, unhappiness, restlessness, etc. in human life.

Thus, ultimately, living of the secular life with *Artha* and *Kama* leads to failures, sorrows, sufferings, pains, miseries and unhappiness only in human life in the real sense. This gives rise to the need to find out such a life which gives permanent happiness in human life.

Further, human beings achieve great material prosperity, enjoy enormous worldly comforts and luxuries and get abundant physical, mental and sensual pleasures, but in spite of the same, all of them feel "something wanting"; and knowingly or unknowingly, all human beings "hanker after" or "aspire for" or "search for" that "something wanting". That "something wanting" is what is called "peace" in human life. Such peace is known as "bliss" in spiritual parlance. Such "peace" or "bliss" is permanent or eternal but it can not

be derived by living the secular life as discussed above. Therefore, there is a need to find out such a life by living which human beings can derive eternal "peace" in their life.

Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that living of Spiritual Life (*Aadhyatmik Jeevana*) by practising Yoga and Vedanta, upon the foundation of living of Religious Life (*Dharmik Jeevana* or Ethical Life), alone bestows permanent happiness and the most-sought-after eternal "peace" or "bliss" in human life, with permanent cessation of worldly sorrows and sufferings. Therefore, human beings need to live the Spiritual Life (*Aadhyatmik Jeevana*) so that they can derive permanent happiness and eternal peace in their life. This is in their personal interest and for their highest welfare and supreme good. Thus the great necessity of living of Spiritual Life (*Aadhyatmik Jeevana*) by human beings.

(iv) Our ancient Spiritual Scriptures as well as our *Rishis, Munis,* Saints and Sages say that achievement of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union or Merger of individual Soul with the Supreme Soul or Self-realisation or God-realisation is the highest "Duty" or highest *"Dharma"* of human beings in so far as *Dharma* is defined as "Duty". And observance of *"Dharma"* in the day-to-day human life is necessary and indispensable for human beings as has been discussed above in the write-up on *Dharma,* the first grand grand goal of ideal human life. Therefore, it is vitally necessary for human beings to achieve *Moksha* by living the *Aadhyatmik Jeevana* (Spiritual Life) in their day-to-day life, accepting achievement of *Moksha* as their highest "Duty" or highest *"Dharma".*

In view of the foregoing, *Moksha* is extremely, vitally and supremely necessary and also indispensable in human life.

Importance: - (i) As discussed above, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, *Moksha* or Liberation of individual Soul from the cycle of births and deaths or Union or Merger of individual Soul with the Supreme Soul, which is known as Self-realisation or God-realisation, is the supreme grand goal of ideal human life. Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that *Moksha* alone grants everlasting happiness and eternal peace in human life, with permanent cessation of sorrows and sufferings. Therefore, our ancient Indian Culture or *Bharatiya Sanskruti* attaches highest importance to achievement of this supreme grand grand goal of life in the life of the human beings.

Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages further say that this supreme grand goal of human life can be achieved in human birth only (and in no other species of life), through living of the spiritual life (*Aadhyatmik Jeevana*) by practising Yoga and Vedanta in one's day-to-day life. Human beings have been gifted with the human birth after having gone through their births in 84 lac species of life, including the life of plants, trees, insects, birds and animals. Therefore, human birth is a rare and precious gift of God, the Creator, to the human beings. They further say that attainment of *Moksha*, the higher purpose or the supreme purpose of human life, is possible only in human birth and in no other species of life. This is so because, human beings have been endowed with the unique quality of "Intellect", with the help of which they can discriminate between right and wrong; and then they can choose to take right actions, proceed in the right path of life and make their best endeavours for attainment of *Moksha* in this very human birth. In this way, they can live their life wisely, purposefully, successfully and ideally, unlike the animals that take their birth and "instinctly" search their

food, eat, sleep, procreate, enjoy, suffer, fear and ultimately meet with their death and thus, live their life purposelessly and sorrowfully. So, if human beings do not attain *Moksha* in this rare and precious present human birth itself, they lose this unique, golden opportunity of rare human birth. In that case, they do not get liberation from the wheel of births and deaths, and they go back to lower species of life and continue to take rebirths, life after life, in 84 lac species of life. Consequently, they continue to get sorrows and sufferings in whatever specie of life they are reborn, because life upon earth plane in any species is full of sorrows, sufferings, miseries and unhappiness.

In view of the same, our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that achievement of *Moksha*, the supreme grand goal of human life, by living the Spiritual Life (*Aadhyatmik Jeevana*), is extremely important, besides being indispensable, in human life, and that too, in the present human birth itself. Therefore, they exhort time and again that all human beings need to achieve *Moksha* by living the Spiritual Life (*Aadhyatmik Jeevana*) in their present human birth itself, in their personal interest and for their highest welfare and supreme good.

Benefits: - (i) Human beings will live their life wisely, completely, purposefully and successfully.

(ii) Human beings will get *Moksha* or liberation from the wheels of births and deaths, the greatest bondage, once for all; and there will be no further rebirths in any species of life upon the earth plane.

(iii) Human beings will get permanent freedom from sorrows, sufferings, pains and miseries of human life.

(iv) Human beings will get everlasting happiness and eternal peace.

Manner: - Our ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that *Moksha* can be

achieved by living of Spiritual Life (*Aadhyatmik Jeevana*), i.e. by practising Yoga and Vedanta such as *Karma* Yoga, *Bhakti* Yoga, *Raja* Yoga, *Jnana* Yoga, etc. in the day-to-day human life.

Source of detailed knowledge: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 12, volume no. 11.

Here it is most important to note that the first grand goal and the fourth grand goal i.e. *Dharma* or Ethical Value and *Moksha* or Spiritual Value are the higher goals and therefore, those two grand goals occupy the primary place in human life. The second grand goal and the third grand goal i.e. *Artha* or Economic Value and *Kama* or Vital Value are the subordinate goals and therefore, those two grand goals have been given the secondary position in human life.

Further, those four grand goals of life are necessarily to be achieved in human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Without achievement of all those four grand goals of life, human life will not be successful, complete, fulfilled, purposeful, prosperous, happy and peaceful. And then human life can not be said to have been lived ideally. Because, as our ancient Spiritual Scriptures and our *Rishis*,

Munis, Saints and Sages say, with achievement of the two grand goals of life, viz. *Artha* and *Kama*, human beings may live their life with great material prosperity; and abundant sensual pleasures, worldly comforts and luxuries, but without achievement of the other two grand goals of life, viz. *Dharma* and *Moksha*, their life will remain incomplete and unfulfilled; and they can not get real success, true prosperity, everlasting happiness and eternal peace in their life. Instead, their life will be filled with failures, sorrows, miseries, pains, unhappiness and peacelessness; and will end in vain without achievement of the higher purpose or the supreme purpose of human life.

As has been discussed earlier, Spirituality or the Science of the Self or *Atma Vidya* can be discussed by knowing four broad points, viz. Real Identity of Human Beings, True Purpose of Human Life, Paths for achievement of True Purpose of Human Life and Efforts needed to achieve the same, from the Spiritual Preceptor. The last two points can be divided into many sub-points. We have discussed the first two points in the earlier two lessons nos. 7 and 8. Now we will discuss the other two points, which comprise spiritual preceptor, yoga and vedanta, *japa* yoga, yoga of synthesis, spiritual practices, company of saints, study of holy scriptures, divine life, etc., in the next Lessons Nos.13 to 21.

Questions -1

1. What is the meaning of *Moksha* ? (Marks - 5)
2. Can the superstructure of human life be complete without achievement of *Moksha* ? If not, why ? (Marks - 5)
3. Why does not living of secular life with achievement of *Artha* and *Kama* give permanent happiness in human life, and also bestow eternal peace in human life? (Marks - 10)
4. Why does living of the secular life with *Artha* and *Kama* lead to failures, sorrows, sufferings, pains, miseries and

unhappiness only in human life in the real sense ?

(Marks - 10)

5. What is the way out for deriving permanent happiness and eternal peace in human life when living of the secular life with *Artha* and *Kama* leads to failures, sorrows, sufferings, pains, miseries and unhappiness only in the real sense? (Marks - 5)
6. All human beings, despite achievement of great material prosperity and enjoying enormous worldly comforts and luxuries and getting abundant physical, mental and sensual pleasures, feel "something wanting" in their daily life and keep on searhing for that "something wanting". What is that "something wanting" and how can they derive the same in their lives ? (Marks - 5)
7. Please explain why is *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation the highest "Duty" or highest "*Dharma*" of human beings? (Marks - 5)
8. Why does our ancient Indian Culture or *Bharatiya Sanskruti* attach highest importance to achievement of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union or Merger of individual Soul with the Supreme Soul or Self-realisation or God-realisation, the supreme grand grand goal of life in the life of the human beings ? (Marks - 5)
9. After births in what types of species of life and how many number of births, God, the Creator, gifts the rare human birth to the human beings ? (Marks - 5)
10. Why is attainment of *Moksha*, the supreme purpose of human life, possible only in human birth and in no other species of life ? (Marks - 5)
11. Why should human beings make their best endeavours

to achieve *Moksha*, the supreme purpose of human life in their present human birth itself ? How will they be losers if they fail to achieve *Moksha* in their present human birth itself ? (Marks - 5)

12. What are the benefits of achievement of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation, the supreme purpose of human life ? (Marks - 5)
13. In what manner or how can human beings achieve *Moksha* or Liberation of Soul from the cycle of births and deaths or Union or Merger of individual Soul with the Supreme Soul or Self-realisation or God-realisation, the supreme purpose of human life ? (Marks - 5)

Questions - 2

1. Why is *Moksha* the higher and the supreme grand goal of human life ? (Marks - 5)
2. Why is *Moksha* indispensable in the life of human beings? (Marks - 10)
3. Why are the four grand goals of human life necessarily to be achieved, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
4. Why are the first grand goal and the fourth grand goal, i.e. *Dharma* or Ethical Value and *Moksha* or Spiritual Value, the higher goals and therefore, those two grand goals occupy the primary place in human life ? (Marks - 5)
5. Why are the the second grand goal and the third grand goal, i.e. *Artha* or Economic Value and *Kama* or Vital Value, the subordinate goals and therefore, those two grand goals have been given the secondary position in human life ? (Marks - 5)

Lesson No. - 13

Spiritual Preceptor (*Aadhyatmik Guru*)

The twelth lesson is **"Spiritual Preceptor or *Aadhyatmik Guru*".**

Meaning: - Spiritual Preceptor or *Aadhyatmik Guru* is the Teacher on the subject of the Science of Self or *Atma Vidya* or *Brahma Vidya* or Spirituality or *Aadhyatmikata*. The Spiritual Preceptor or *Aadhyatmik Guru* is the *Shrotriya Brahmanistha Guru* which means the *Guru* who is well versed in the Holy Spiritual Scriptures as well as who Himself has attained *Moksha* or Liberation of Soul or Self-realisation or God-realisation and is established in the *Brahma* or God. Such an *Aadhyatmik Guru* is also called a *"Sadguru"*.

Necessity: - We need a Teacher to learn mathematics. The Teacher in mathematics knows the theory as well as he can solve the questions or problems in mathematics. We need a Teacher to learn tailoring. A Teacher in tailoring is one who knows theoretically how to stitch a shirt from the piece of cloth and also who can practically stitch the shirt. Without a teacher, we can not learn mathematics or tailoring. Similarly, we need a Spiritual Preceptor or *Aadhyatmik Guru* who knows the paths of spirituality, i.e. Yoga and Vedanta and also who Himself has walked in the path of spirituality, practised Yoga and Vedanta and has achieved God-realisation. Without a Spiritual Preceptor or *Aadhyatmik Guru* one can not achieve success in the path of spirituality. The necessity of a Spiritual Preceptor or *Aadhyatmik Guru* in the field of spirituality can not be over emphasized, because, the path of spirituality is not an ordinary, physical, intellectual path to learn secular things but is a divine path, with transcendental matters beyond the reach of human intellect, which can not be learnt from ordinary persons who have not treaded

the spiritual path and who have not achieved success in their spiritual life. Therefore, a Spiritual Preceptor or *Aadhyatmik Guru* is absolutely necessary for everyone who wants to proceed in the spiritual path.

Importance: - The path of spirituality is not like learning mathematics or tailoring or doing any academic course. Our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that spiritual science is a special path in which we need the "Initiation" into a path that is most suitable to us, to be decided by the Spiritual Preceptor or *Aadhyatmik Guru,* and also his "Spiritual Instructions" for proceeding on the said path and performing *aadhyatmik sadhana* or spiritual practices. The spiritual path is said to be full of critical problems, intricacies, dangers, obstacles and pitfalls at each and every step. Therefore, the disciple needs guidance and help of the Spiritual Preceptor or *Aadhyatmik Guru* at each and every step in the path in order to overcome the difficulties, intricacies, problems, dangers, obstacles and pitfalls faced by him. Without the guidance and help of the Spiritual Preceptor or *Aadhyatmik Guru*, he is most likely to fall down in the path and can not reach the goal of Self-realisation or God-realisation. It is also stated in our Holy ancient Spiritual Scriptures that the Grace or *"Kripa"* of the Spiritual Preceptor or *Aadhyatmik Guru* is needed by the disciple in order to achieve success in the path of spirituality. Hence the importance of the Spiritual Preceptor or *Aadhyatmik Guru* on the subject of the science of Self Knowledge or *Atma Vidya* or *Brahma Vidya* or Spirituality or *Aadhyatmikata.*

Benefits: - By having our Spiritual Preceptors or *Aadhyatmik Gurus,* we can know the spiritual path correctly. We can get from our Spiritual Preceptors or *Aadhyatmik Gurus* the needed guidance and help at each and every step in the spiritual path so that we can be able to overcome the difficulties, intricacies, problems, dangers and pitfalls faced

by us while proceeding in the said path. Also we can get his grace or *"Kripa"* in our spiritual practices or *aadhyatmik sadhana* and thereby, we can achieve success in our spiritual life. That means, we can achieve the supreme goal of human life, our destination, easily, safely, surely and quickly.

Source of detailed knowledge: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 13, volume no. 12.

Questions - 1

1. Who is a Spiritual Preceptor or *Aadhyatmik Guru* or *Sadguru* ? (Marks - 5)
2. What is the necessity of having a Spiritual Preceptor or *Aadhyatmik Guru* or *Sadguru* by human beings ? (Marks - 5)
3. Please narrate the importance of having a Spiritual Preceptor or *Aadhyatmik Guru* or or *Sadguru* by human beings ? (Marks - 5)
4. What are the benefits of having a Spiritual Preceptor or *Aadhyatmik Guru* or *Sadguru* ? (Marks - 5)

Questions - 2

1. Why is a Spiritual Preceptor or *Aadhyatmik Guru* or *Sadguru* absolutely necessary for human beings ? (Marks - 5)

Lesson No. - 14

Spiritual Knowledge

Yoga and Vedanta

The thirteenth lesson is **"Yoga and Vedanta".**

Meaning: - As we have discussed earlier, the true purpose of human life is attainment of *Moksha*, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. *Moksha* means Liberation of the individual Soul from the cycle of births and deaths or Merger or Union of the individual Soul with the Supreme Soul. This is also called Self-Realisation or God-Realisation. This is the higher or supreme goal of ideal human life.

Our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that this supreme goal can be achieved through different paths. Just as one can reach Delhi, the state capital, by different paths such as from Bhubaneswar, Kolkata, Chennai, Mumbai, or by different mode of travel such as by train, car, aeroplane, so also one can reach the goal of life through different paths. Those paths are the paths of Yoga and Vedanta. There are various types of Yoga. But the most important amongst them are *Karma* Yoga (The Yoga of Action), *Bhakti* Yoga (The Yoga of Devotion or Love), *Raja* Yoga (The Yoga of Psychic Control) and *Jnana* Yoga (The Yoga of Wisdom). *Jnana* Yoga (The Yoga of Wisdom) is also known as Vedanta.

Now we will discuss very briefly about these four Yogas.

Karma Yoga

Karma Yoga is the Yoga of Action. One can practise *Karma* Yoga by, inter alia,:

(i) performing his *karmas* or actions or duties as worship of God, that is, with the understanding, attitude and inner feeling that the same is the worship of God,

(ii) performing his *karmas* or actions or duties without attachment or *aashakti*,

(iii) performing his *karmas* or actions or duties without expectation of reward or fruits or *phala*,

(iv) performing his *karmas* or actions or duties with the feeling as an instrument in the hands of God or with *nimitta bhava* without the sense of doership or *kartutwa bhava*,

(v) performing his *karmas* or actions or duties without ego or *ahankar*,

(vi) performing his *karmas* or actions or duties without the sense of enjoyment of the fruits of actions or *karmaphala bhoga*,

(vii) Surrendering or offering of his *karmas* or actions or duties and the fruits of actions or *karmaphalas* at the feet of God with the feeling of dedication or *ishwararpana bhava*.

This Yoga is suitable to the people of active temperament. However, as no human being can remain without doing any work at any point of time, all human beings practise *Karma* Yoga.

***Bhakti* Yoga**

Bhakti Yoga is the Yoga of Devotion or *Bhakti* or Love or *Prema*. One can practise *Bhakti* Yoga by, inter alia, developing devotion or *bhakti* or love or *prema* for God. *Bhakti* is of different kinds. One classification of *bhakti* is *sakamya bhakti* or *bhakti* with desire for fruits or material gain; and *nishakamya bhakti* or *bhakti* without desire for fruits or material gain. Another classification of *bhakti* is *apara bhakti* which means worship of God with different articles of worship; and *para bhakti* in which the devotee sees God alone everywhere and feels the God's

Power manifest as the entire universe. *Bhakti* is also classified as *gauna bhakti* or lower *bhakti* and *mukhya bhakti* or higher *bhakti*. Development of *bhava* or mental feeling is most important in the practice of *Bhakti* Yoga. *Bhakti* is developed in nine different ways, called *Nava-Vidha Bhakti*. *Nava-Vidha Bhakti* or nine forms of *Bhakti* are *Sravana Bhakti* (hearing of God's *leelas* or sports, stories, virtues, glories), *Kirtana Bhakti* (singing of God's glories), *Smarana Bhakti* (remembrance of God), *Padasevana Bhakti* (serving of God's feet), *Archana Bhakti* (worship of God), *Vandana Bhakti* (prostration to God), *Dasya Bhakti* (cultivation of the *bhava* or feeling as a servant of God) and *Sakhya Bhakti* (cultivation of the *bhava* or feeling as a friend of God).

This Yoga is suitable to the people of devotional temperament. Most of the people in this *Kali Juga* or Iron Age practise *Bhakti* Yoga.

Raja Yoga

Raja Yoga is the Yoga of Psychic Control. This Yoga directly concerns with the mind. In this Yoga, the practioner sits at ease, watches his mind and silences the bubbling thoughts. He stills the mind, restrains the thought waves and enters into the thoughtless state or *Asamprajnata Samadhi*.

Raja Yoga as propounded by *Maharshi Patanjali* is known as *Ashtanga* Yoga or the Yoga of Eight Limbs. Those eight limbs are (1) *Yama* or Five Eternal Vows, i.e. *Ahimsa* or Non-violence, *Satyam* or Truthfulness, *Asteyam* or Abstinence from theft, *Bhahmacharya* or Continence and *Aparigraha* or Abstinence from greed, (2) *Niyama* or Five Eternal Observances, i.e. *Saucha* or Purity, *Santosha* or Contentment, *Tapas* or Austerity, *Svadhyaya* or Study of scriptures and *Ishvara Pranidhana* or Self-surrender, (3) *Asana*, (4) *Pranayama*, (5) *Pratyahara*, (6) *Dharana*, (7) *Dhyana* and (8) *Samadhi*.

Those eight limbs have been scientifically arranged. Those limbs are the natural steps in the ladder which takes the practioner from his human nature to the divine nature. It results in attainment of *Moksha* or Liberation of Soul or Self-realisation or God-realisation.

This Yoga is suitable to the people of mystic temperament.

Jnana Yoga

Jnana Yoga is the Yoga of Wisdom. It is *Brahma Vidya* or the Science of the *Brahman*. In this Yoga, the practioner studies *Atma Jnana Sastras* or Holy Spiritual Scriptures on Self Knowledge such as *Vedas, Brahmasutras, Upanishads, Srimad Bhagavad Gita, Ramayana, Mahabharat*, etc. He also performs *Atma Vichara* or Self Analysis, *Atma Chintana* or Self Contemplation, Meditation, etc. In this Yoga the practioner removes his veil of ignorance by destroying the wrong identification with his body, mind, etc.; and by acquiring *jnana* or wisdom or knowledge by knowing his own Self as the *Brahma*, the Supreme Self. Acquiring of knowledge of the Self is not an academic study but it is the attainment of the state of superconsciousness through rigorous spiritual practices. *Jnana* Yoga is also known as Vedanta.

This Yoga is suitable to the people of rational temperament.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path

of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no.12, volume no.11.

Questions

1. What are the different paths through which human beings can achieve *Moksha* or Liberation of Soul from the cycle of births and deaths or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation, the supreme grand grand goal of life in their lives ? (Marks - 5)
2. What is *Karma* Yoga ? In what manner can human beings perform *Karma* Yoga ? (Marks - 5)
3. What is *Bhakti* Yoga ? In what manner can human beings perform *Bhakti* Yoga ? (Marks - 5)
4. What is *Raja* Yoga ? In what manner can human beings perform *Raja* Yoga ? (Marks - 5)
5. What is *Jnana* Yoga ? In what manner can human beings perform *Jnana* Yoga ? (Marks - 5

Lesson No. - 15
Spiritual Knowledge
Japa Yoga and Yoga of Synthesis

The fourteenth lesson is **"*Japa* Yoga and Yoga of Synthesis".**

First, we will discuss about **"*Japa* Yoga".**

Meaning: - *Japa* Yoga is the Yoga of repetition of any *Mantra* or Name of God. In this Yoga, the practioner is initiated by his Spiritual Preceptor or *Aadhyatmik Guru* into some *Mantra* or Name of God or of his *Ishta Deva* and then, he commences his spiritual *sadhana* by repeating the said *Mantra* or Name of the God or of his *Ishta Deva* and attains *Moksha* or Self-realisation or God-realisation. *Japa* Yoga comes under *Bhakti* Yoga. Nonetheless, our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that *Japa* Yoga is a *Sampoorna* Yoga or complete Yoga by itself. They say that *Japa* Yoga is the easiest, simplest, safest, surest, quickest, greatest, most efficacious Yoga in this *Kali Yuga* or the Iron Age.

Necessity and Importance: - In this *Kali Yuga* or the Iron Age, the health, mind and capacity of the people is very weak and therefore, most of them can not successfully undertake practice of other Yogas. But they can easily practise *Japa* Yoga and attain *Moksha* or Self-realisation or God-realisation. Therefore, as our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say, this simple *Japa* Yoga is suitable to the vast majority of the people of this *Kali Juga* or Iron Age. Therefore, most of the people in this *Kali Juga* or Iron Age practise *Japa* Yoga. As stated above, *Japa* Yoga is the easiest, simplest, safest, surest, quickest, greatest, most efficacious Yoga in this *Kali Yuga* or the Iron Age. Such is the necessity and importance of *Japa* Yoga in this *Kali Juga*.

Benefits: - By practising *Japa* Yoga, one can achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation, the supreme grand goal of human life, easily, safely, surely and quickly in this *Kali Yuga* or the Iron Age.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 14, volume no.12.

Second, we will discuss about **"Yoga of Synthesis".**

Meaning: - Yoga of Synthesis or *Samanwaya* Yoga is the practice of *Karma* Yoga, *Raja* Yoga and *Jnana* Yoga, and *Bhakti* Yoga combinely, with one Yoga as the main Yoga and other Yogas as the secondary Yogas. This Yoga is also called Integral Yoga.

Necessity and Importance: - Swami Sivananda Saraswati says that man is a complex mixture of will, feeling and thought. These three things are not separate. So also work, devotion and knowledge performed through his hand, heart and head are not exclusive of one another. These three limbs are developed through practice of *Karma* Yoga, *Bhakti* Yoga, and *Raja* Yoga and *Jnana* Yoga. Therefore, man must develop his hand, heart and head through practice of *Karma* Yoga, *Bhakti* Yoga, and *Raja* Yoga and *Jnana* Yoga combinely.

Karma Yoga will remove impurities of the mind, *Bhakti* Yoga will destroy tossing of the mind, *Raja* Yoga will steady the mind and develop concentration, and *Jnana* Yoga will remove the veil of ignorance and bring knowledge of the Self. Therefore, man should practise all the four Yogas combinedly and thereby, he can achieve his integral development. Swami Sivananda Saraswati says that this is called the "Yoga of Synthesis" or *Samanwaya* Yoga; and that this "Yoga of Synthesis" or *Samanwaya* Yoga alone will bring about an integral development and perfection in man and will help him to attain God-realisation quickly. Such is the need and importance of the Yoga of Synthesis or *Samanwaya* Yoga.

Benefits: - By practising the Yoga of Synthesis or *Samanwaya* Yoga, one can develop his hand, heart and head simultaneously, achieve integral development and divine perfection; and attain God-realisation quickly.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 15, volume no.12.

Questions

1. What is the meaning of *Japa* Yoga ? (Marks - 5)
2. What is the necessity and importance of *Japa* Yoga ? (Marks - 5)
3. What is the benefit of *Japa* Yoga ? (Marks - 5)

4. What is the the meaning of Yoga of Synthesis or *Samanwaya* Yoga ? (Marks - 5)
5. What is the necessity and importance of Yoga of Synthesis or *Samanwaya* Yoga ? (Marks - 5)
6. What is the benefit of the Yoga of Synthesis or *Samanwaya* Yoga ? (Marks - 5)

Lesson No. - 16

Spiritual Practices (*Aadhyatmik Sadhana*) — I

General

The sixteenth lesson is **"Spiritual Practices or *Aadhyatmik Sadhana*".**

The Spiritual Preceptor or *Aadhyatmik Guru* initiates His disciples into some suitable Yoga such as *Karma* Yoga, *Bhakti* Yoga, *Raja* Yoga, *Jnana* Yoga or *Japa* Yoga, etc., depending upon the nature, attitude, capacity, stage of evolution, etc. of each individual disciple, for the purpose of achievment of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation, the supreme grand goal of human life, easily, safely, surely and quickly in this *Kali Yuga* or the Iron Age. He also gives them necessary spiritual instructions in the matter of performing spiritual practices or *aadhyatmik sadhana* in that Yoga for achievment of the said purpose.

Spiritual Practices or *Aadhyatmik Sadhana* - I — General

The Spiritual Preceptor or *Aadhyatmik Guru* attaches great importance and places high emphasis on performance of spiritual practices or *aadhyatmik sadhana*, and advises His disciples time and again to carry on the same regularly, perseveringly, sincerely, meticulously, devoutly and effectively till they achieve the supreme goal of life and attain God-realisation. Therefore, performance of spiritual practices or *aadhyatmik sadhana* in accordance with the instructions of the Spiritual Preceptor or *Aadhyatmik Guru* is very, very vital for the disciples. Because, only receipt of spiritual initiation and spiritual instructions on performance of spiritual practices or *aadhyatmik sadhana* from the Spiritual Preceptor by the disciple is not enough. Rather, giving of such initiation and instructions is the beginning only in the spiritual path, and the disciple has to commence and continue his spiritual practices or *aadhyatmik sadhana* life-

long till the end, i.e. till he attains God-realisation. Swami Sivananda Saraswati attaches great importance and places high emphasis on performance of spiritual practices or *aadhyatmik sadhana*, and advises His disciples time and again to carry on the same regularly and sincerely. Therefore, performance of spiritual practices or *aadhyatmik sadhana* assumes great importance in the life of the spiritual disciples; and they need to perform their spiritual practices or *aadhyatmik sadhana* regularly, persistently, sincerely, devoutly, meticulously, diligently and effectively, in full, implicit and willing obedience of the instructions of their Spiritual Preceptors.

The spiritual disciples need to perform their spiritual practices or *aadhyatmik sadhana* in their day-to-day life keeping in view some important psychological factors and some important physical factors which are mentioned below. These factors have been collected from the books of Swami Chidananda Saraswati, the foremost disciple and successor of Swami Sivananda Saraswati.

	Psychological Factors	**Physical Factors**
1.	Firm conviction	1. Firm commitment
2.	Great Interest	2. Total dedication
3.	Self-confidence	3. Focussed Application
4.	Faith in oneself	4. Hard labour
5.	Strong determination	5. Unbroken regularity
6.	Positive attitude	6. Utmost sincerity
7.	Sense of success	7. Immense patience
8.	Encouragement	8. Constant persistence
9.	Self-motivation	9. Indomitable perseverance

Observance of the above psychological factors and physical factors during performance of spiritual practices or *aadhyatmik sadhana* in one's day-to-day life is of immense benefits and will contribute a great deal in achievement of life's spiritual goal or

supreme grand goal. Observance of the same during one's secular pursuit will also contribute similarly for achievement of life's secular goals.

Spiritual Practices or *Aadhyatmik Sadhana* — II

Resolve Form, Spiritual Diary and Daily Introspection

Swami Sivananda Saraswati attaches highest importance to the practical side of spiritual practices or *aadhyatmik sadhana*. He has, therefore, devised some practical tools regarding performance of spiritual practices or *aadhyatmik sadhana* and advises his disciples with greater emphasis to use the same during the course of their day-to-day spiritual practices or *aadhyatmik sadhana* for achieving easy, quick and sure success. Those are Resolve Form, Spiritual Diary and Daily Introspection. He advises his disciples to make some vow or resolve and note down the same in the Resolve Form developed by him; record the progress made by them in sticking to the said vow or resolve on daily basis in the Spiritual Diary designed by him; and also to make self introspection daily in the night in order to know the progress made by them in fulfillment of their vow or resolve so made.

The above practical tools are very much effective for achieving easy, quick and sure success in one's spiritual practices or *aadhyatmik sadhana*. As such, use of the said tools in one's day-to-day life by the spiritual disciples is of great importance.

Thus, adopting and using the said practical tools by the disciples in course of performance of their spiritual practices or *aadhyatmik sadhana* as advised by Swami Sivananda Saraswati is of immense benefits and will lead to spectacular success in their life.

Source of detailed knowledge: - For acquiring detailed further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti,*

Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lessons nos. 19 and 20, volume no. 14.

Questions

1. Why does performance of spiritual practices or *aadhyatmik sadhana* in accordance with the instructions of the Spiritual Preceptor or *Aadhyatmik Guru* is very vital for the disciples ? (Marks - 5)
2. Why does Swami Sivananda Saraswati attach great importance and place high emphasis on performance of spiritual practices or *aadhyatmik sadhana*, and advise His disciples time and again to carry on the same regularly and sincerely ? (Marks - 5)
3. Why does performance of spiritual practices or *aadhyatmik sadhana* assume great importance in the life of the spiritual disciples ? (Marks - 5)
4. What are the important psychological factors which the spiritual disciples need to keep in view while performing their spiritual practices or *aadhyatmik sadhana* in their day-to-day life? (Marks - 5)
5. What are the important physical factors which the spiritual disciples need to keep in view while performing their spiritual practices or *aadhyatmik sadhana* in their day-to-day life ? (Marks - 5)
6. What are the benefits of observance of the important psychological and physical factors during performance of spiritual practices or *aadhyatmik sadhana* ?(Marks - 5)
7. Why does Swami Sivananda Saraswati attach highest

importance to the practical side of performance of spiritual practices or *aadhyatmik sadhana* by the spiritual disciples ? (Marks - 5)

8. What are the practical tools regarding performance of spiritual practices or *aadhyatmik sadhana* as devised by Swami Sivananda Saraswati ? (Marks - 5)
9. What is the importance of adopting the practical tools by spiritual disciples during performance of their spiritual practices or *aadhyatmik sadhana* ? (Marks - 5)
10. What benefits do the spiritual disciples derive by adopting the practical tools during performance of their spiritual practices or *aadhyatmik sadhana* ? (Marks - 5)

Lesson No. - 17
Spiritual Living
Company of Saints (*Satsanga*)

The seventeenth lesson is **"Company of Saints (*Satsanga*)".**

Meaning : - *Satsanga* means association with *Rishis, Munis,* Saints, Sages, Yogis and Holy persons and keeping company with them.

Necessity : - *Satsanga* with *Rishis, Munis,* Saints, Sages, Yogis and Holy persons aids and enhances the effectiveness of the spiritual practices or *aadhyatmik sadhana* of the spiritual disciples. Therefore, *satsanga* or association with such persons is necessary.

Importance : - The household spiritual disciples confine their daily spiritual practices or *aadhyatmik sadhana* generally to morning hours and evening hours for some short period. Thereafter, they keep themselves fully busy in their day-long material pursuits and worldly enjoyments. They keep themselves so much immersed in such pursuits that they forget God and their spiritual practices or *aadhyatmik sadhana* during the entire day due to the terrible influence of *Maya* in this *Kali Juga* or Iron Age. And because of such long-time engagement in secular pursuits, when they sit for their morning and evening time spiritual practices or *aadhyatmik sadhana*, they can not easily withdraw their mind from worldly thoughts and bring it back to God and therefore, they can not perform their spiritual practices or *aadhyatmik sadhana* effectively. Therefore, their morning time and evening time spiritual practices or *aadhyatmik sadhana* become dry instead of lively.

In this circumstance, our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages advise the spiritual disciples to do regular *satsanga* (keeping company of saints)

for some time daily by association with *Rishis, Munis,* Saints, Sages, Yogis and Holy Persons. In addition, the disciples should also listen to their discourses on various spiritual topics, holy scriptures, etc.

Benefits:- The household spiritual disciples will derive three main benefits from *satsanga*. The first benefit is that they will acquire knowledge on spiritual and religious matters from the *Rishis, Munis,* Saints, Sages, Yogis and Holy Persons. The second benefit is that *satsanga* will keep them spiritually charged; awaken and remind them of their supreme goal of life; strengthen their faith, devotion, love, sincerity and earnestness in spiritual practices or *aadhyatmik sadhana*; inspire, encourage and impel them for performing their spiritual practices or *aadhyatmik sadhana* regularly and that too in a lively manner, earnestly, sincerely, faithfully, devoutly and effectively; and also help them to keep God-remembrance frequently throughout the whole day amidst their hectic secular activities. The third benefit is that during the *satsanga* period their mind will remain occupied in the thought of God and spiritual matters instead of in secular matters, and thus, the time utilised by them in *satsanga* will become a part of their spiritual practices or *aadhyatmik sadhana*.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 17, volume no. 13.

Questions

1. What is the meaning of *Satsanga* ? (Marks - 5)
2. What is the necessity of *Satsanga* ? (Marks - 5)
3. What is the importance of *Satsanga* ? (Marks - 5)
4. What are the main benefits of *Satsanga* ? (Marks - 5)

Lesson No. - 18
Spiritual Living
Study of Holy Scriptures (*Svadhyaya*)

The eighteenth lesson is **"Study of Holy Spiritual Scriptures (*Svadhyaya*)".**

Meaning : - *Svadhyaya* generally means study of spiritual, religious and other holy scriptures.

Necessity : - *Svadhyaya* or study of spiritual, religious and other holy scriptures aids and enhances the effectiveness of the spiritual practices or *aadhyatmik sadhana* of the spiritual disciples. Therefore, *svadhyaya* or study of spiritual, religious and other holy scriptures is necessary.

Importance : - The household spiritual disciples confine their daily spiritual practices or *aadhyatmik sadhana* generally to morning hours and evening hours for some short period. Thereafter, they keep themselves fully busy in their day-long material pursuits and worldly enjoyments. They keep themselves so much immersed in such pursuits that they forget God and their spiritual practices or *aadhyatmik sadhana* during the entire day due to the terrible influence of *Maya* in this *Kali Juga* or Iron Age. And because of such long-time engagement in secular pursuits, when they sit for their morning and evening time spiritual practices or *aadhyatmik sadhana* , they can not easily withdraw their mind from worldly thoughts and bring it back to God and therefore, they can not perform their spiritual practices or *aadhyatmik sadhana* effectively. Therefore, their morning time and evening time spiritual practices or *aadhyatmik sadhana* become dry instead of lively.

In this circumstance, our Holy Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages advise the spiritual disciples to do regular *svadhyaya* for some time daily by study of spiritual, religious and other holy scriptures.

Benefits:- The household spiritual disciples will derive three main benefits from *svadhyaya*. The first benefit is that they will acquire knowledge on spiritual and religious matters. The second benefit is that *svadhyaya* will keep them spiritually charged; awaken and remind them of their supreme goal of life; strengthen their faith, devotion, love, sincerity and earnestness in spiritual practices or *aadhyatmik sadhana*; inspire, encourage and impel them for performing spiritual practices or *aadhyatmik sadhana* regularly and that too in a lively manner, earnestly, sincerely, faithfully, devoutly and effectively; and also help them to keep God-remembrance frequently throughout the whole day amidst their hectic secular activities. The third benefit is that during the *svadhyaya* period their mind will remain occupied in the thought of God and spiritual matters instead of in secular matters, and thus, the time utilised by them in *svadhyaya* will become a part of their spiritual practices or *aadhyatmik sadhana*.

Source of detailed knowledge: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 17, volume no. 13.

Questions

1. What is the meaning of *Svadhyaya* ? (Marks - 5)
2. What is the necessity of *Svadhyaya* ? (Marks - 5)
3. What is the importance of *Svadhyaya* ? (Marks - 5)
4. What are the main benefits of *Svadhyaya* ? (Marks - 5)

Lesson No. - 19
Spiritual Living

Divine Life (*Divya Jeevana*)

The ninteenth lesson is **"Divine Life (*Divya Jeevana*)".**

Meaning: - Divine Life (*Divya Jeevana*) generally means living of spiritual life (*aadhyatmik jeevana*) as well as religious, noble and ethical life (*dharmik jeevana*) combinedly.

Necessity: - Living of divine life (*divya jeevana*) aids and enhances our spiritual practices or *aadhyatmik sadhana*. Therefore, living of divine life is necessary.

Importance: - The household spiritual disciples generally confine their daily spiritual practices or *aadhyatmik sadhana* of *Japa, Kirtan*, Meditation, etc. to morning hours and evening hours for some short period. Thereafter, they keep themselves fully busy in their day-long material pursuits and worldly activities. During such long time, many of them show petty-mindedness, selfishness, etc. in their secular activities, resort to falsehood, wrong dealings with others including exhibiting anger, harsness, hatred, cruelty, violence, etc. and perform undesirable and unethical actions. Such actions are undivine. Consequently, as our *Rishis, Munis,* Saints and Sages say, whatever spiritual practices or *aadhyatmik sadhana* they have performed in the morning and evening hours gets reduced or even nullified due to such undesirable actions or undivine actions performed during the rest longs hours of the day. This obstructs their spiritual practices or *aadhyatmik sadhana*. Therefore, their worldly activities and dealings towards others during the entire day need to be good, noble and ethical or in other words, divine. This will aid and enhance their morning and evening hours spiritual practices or *aadhyatmik sadhana*. In view of the same, living of divine life is of great importance.

Living of divine life is also very important from another point of view. As stated above, the housedold disciples generally confine their spiritual practices or *aadhyatmik sadhana* to morning hours and evening hours for some short period, and live the rest long hours of the day in material pursuits and worldly activities. As our Holy Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say, that much of spiritual practices or *aadhyatmik sadhana* or even one's whole life's spiritual practices or *aadhyatmik sadhana* is not sufficient to achieve the supreme goal of human life, i.e. *Moksha* or God-realisation. Achievement of the supreme goal of human life requires spiritual practices or *aadhyatmik sadhana* for many many human births. And human life upon the earth plane is short and uncertain. Time passes away swiftly. As such, each moment is precious. Hence, it is wise for human beings to utilise each moment of their life for achievement of the supreme goal of life in their own interest and for their highest welfare and supreme good. But, it is not possible for the ordinary household disciples to perform their spiritual practices or *aadhyatmik sadhana* through out the whole day. In this situation, it is wise for them to live the divine life during the rest hours of the day, apart from performing their spiritual practices or *aadhyatmik sadhana* in morning and evening hours. Thereby, all their actions during the rest long hours of the day will aid to their spiritual practices or *aadhyatmik sadhana*, their progress in the spiritual path will be rapid and quick, and they can be very hopeful to achieve the supreme goal of life in the present human birth itself.

In view of the above considerations, living of divine life is very important in human life.

Benefits: - Living of divine life aids and enhances one's spiritual practices or *aadhyatmik sadhana* and quickens achievement of the supreme goal of human life.

Manner: - The spiritual disciples can live the Divine Life (*Divya Jeevana*) by living spiritual life (*aadhyatmik jeevana*) as well as religious, noble and ethical life (*dharmik jeevana*).

In this connection, we need to know further about what is "Divine Life" (*Divya Jeevana*) and how to live the same. And thereafter, we should live the "Divine Life" (*Divya Jeevana*) and derive immense benefits for ourselves.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no.16, volume no. 13.

Questions - 1

1. What is the meaning of Divine Life ? (Marks - 5)
2. What is the necessity of Divine Life ? (Marks - 5)
3. What is the importance of Divine Life ? (Marks - 10)
4. What are the main benefits of Divine Life ? (Marks - 5)
5. In what manner can the spiritual disciples live the Divine Life ? (Marks - 5)

Questions - 2

1. Why do the spiritual practices or *aadhyatmik sadhana* performed by many spiritual disciples in the morning and evening hours get reduced or even nullified ? How can this phenomenon be overcome ? (Marks - 5)
2. How does living of Divine Life aid to the spiritual practices or *aadhyatmik sadhana* of the spiritual disciples ? (Marks - 5)

Lesson No. - 20
Spiritual Living

Domestic Life (*Grihastha Jeevana*) and Spiritual Life" (*Aadhyatmik Jeevana*)

The twentieth lesson is **"Domestic Life (*Grihastha Jeevana*) and Spiritual Life" (*Aadhyatmik Jeevana*).**

The household spiritual disciples confine their daily spiritual practices or *aadhyatmik sadhana* of *Japa, Kirtan*, Meditation, etc. generally to morning hours and evening hours for some short period. Thereafter, they live their long duration domestic life (*grihastha jeevana*) keeping themselves busy in material pursuits and worldly enjoyments. They think that their domestic life *(grihastha jeevana)* is a hindrance to their living of spiritual life *(aadhyatmik jeevana)* and that they can not perform their spiritual practices or *aadhyatmik sadhana* whole-heartedly and effectively while living their domestic life. They consider that they have to renounce their domestic life, take *"Sannyasa"* and live the life of a *"Sannyasi"*, and that thereafter, it will be possible for them to perform their spiritual practices or *aadhyatmik sadhana* whole-heartedly and effectively. But, our *Rishis, Munis,* Saints and Sages say that such an idea or consideration is not correct. The household spiritual disciples need not renounce their domestic life and need not take *"Sannyasa"*, rather, their domestic living can also very well be coverted to their spiritual living; and they can perform their spiritual practices or *aadhyatmik sadhana* while simultaneously living their domestic life and performing their household activities and duties.

In this connection, they need to know how to live their domestic life or how to convert the said life so that their living of domestic life does not become a hindrance to their spiritual practices or *aadhyatmik sadhana*, rather, it becomes a part of

their spiritual practices or *aadhyatmik sadhana*. And after knowing the same, they can live their domestic life accordingly and derive immense benefits for themselves.

Thus the necessity, importance and benefits of knowing how to convert their domestic life to become part of their spiritual practices or *aadhyatmik sadhana* by the household spiritual disciples.

Source of detailed knowledge: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no.18, volume no. 14.

Question

1. Why need not the household spiritual disciples renounce their domestic life and why need not they take *"Sannyasa"*, for living the spiritual life ? (Marks - 5)

Lesson No. - 21
Spiritual Living

Living of Religious and Ethical Life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) during student life and youth period

The twentysecond lesson is **"Living of Religious and Ethical Life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) during student life and youth period".**

Introduction

Our *Rishis, Munis,* Saints and Sages exhort time and again that human beings ought to commence living the Religious and Ethical life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*), simultaneously with living the secular life with acquiring *Artha* (economic prosperity) and fulfilling *Kama* (vital worldly desires) from the very inception of life, i.e. student's life and youth period, without postponing the same to the latter future life. In this connection, let us discuss about (A) the necessity, importance, manner and possibility of living both Religious and Ethical life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) by our modern students during their student life and youth period itself while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely (B) actual living of Religious and Ethical life *(Dharmik Jeevana)* and Spiritual Life *(Aadhyatmik Jeevana)* during their student life and youth period itself.

(A) (i) Let us discuss first about the necessity, importance, manner and possibility of living of Religious and Ethical life *(Dharmik Jeevana)* during student life and youth period.

Necessity and importance

We have discussed about the necessity and importance of "Ethical Conduct or *Sadachara*", the fourth foundation of human life in Lesson No. 4; and of "*Dharma* or Ethical Value", the first grand goal of human life in Lesson No. 9 of this book. Ethical and Religious Values, i.e. *Sadachara* and *Dharma*, need to be practised, i.e. after acquiring knowledge about the same, human beings need to live Religious and Ethical life (*Dharmik Jeevana*) in their day-to-day life so that they can derive real benefits for themselves. In view of such necessity and importance, our modern students, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely, need to live the Religious and Ethical life (*Dharmik Jeevana*) from the very inception of their student life and youth period itself in their personal interest.

Living of Religious and Ethical life *(Dharmik Jeevana)* during student life and youth period itself also assumes great importance in view of the fact that living of Religious and Ethical life *(Dharmik Jeevana)* is a basic necessity of human life and is the foundation for living of spiritual life. Therefore, living of such life must commence from the student life and youth period itself, because, during this period the human mind remains tender and is very much receptive; and if such life is lived during this period, then it will form a habit, become part of the human nature and will remain life-long i.e. Religious and Ethical life *(Dharmik Jeevana)* can be lived throughout the remaining span of life, that too, easily. Thereby, it will bestow victory, success, happiness, etc. during the whole human life.

Our *Rishis*, *Munis*, Saints and Sages also exhort that it is highly advisable, desirable, wise and profitable for students to live the Religious and Ethical life *(Dharmik Jeevana)* during their student life and youth period itself in their personal interest and for their highest welfare and supreme good, simultaneously

prosecuting study of their school/ college/ university lessons regularly and sincerely.

Such is the necessity and importance, rather great necessity and great importance, of living of Religious and Ethical life *(Dharmik Jeevana)* by our modern students during their student life and youth period itself. Therefore, our modern students, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely, live the Religious and Ethical life *(Dharmik Jeevana)* during their student life and youth period itself.

Manner

Our modern students can live the Religious and Ethical life *(Dharmik Jeevana)* in the following manner:-

(i) Belief in God: — We have been created by the Creator, God or the Almighty Supreme Lord. God is the Supreme Soul and we, His children, are the individual souls, which are part of the Supreme Soul. Therefore, our modern students need to believe in God even if we are not able to see Him as we believe in the existence of our forefathers even if we might not have seen them.

(ii) Belief in *Dharma*, the Eternal and Universal Divine Law and other such Laws of God: — We, like believing in God, need to believe in *Dharma* also which is the Eternal Divine Law of God. (*Dharma* has been defined as that which holds this world or the people of the world or the whole creation from the microcosm to the macrocosm). Similarly, we need to believe in other Eternal and Universal Divine Laws of God, viz. (a) Law of *Karma* or Action, (According to this Law, "As you sow, so shall you reap". It means if we perform good actions or good *karmas*, we shall reap good results and happiness. But if we do bad actions or bad *karmas,* we shall get bad results and sorrows., (b) Law of Rebirth, (According to this Law, we take rebirths (i) due to our *Karmas* or Actions which we perform with attachment and expectation of fruits and with the sense of doership and therefore,

which bind us in this world; and (ii) in order to experience (suffer/ enjoy) the fruits of the stored Actions or *sanchita Karmas* of our past births or *bhoga of prarabdha karmaphalas*. Similarly, our modern students need to believe in all other Eternal and Universal Laws of God because Law and Law-Giver (God) are said by our Saints and Sages to be one,

(iii) Observance of the essentials or the internal aspect of *Dharma*: — Our modern students need to observe the essentials or the internal aspect of *Dharma,* i.e. speaking the truth, adherence to non-violence (in thought, word and deed), maintaining purity (physical as well as mental), practising other universal human qualities like love, compassion, tolerance, selflessness, forgiveness, friendliness, doing good to others or *paropakara* and other good qualities. These essentials of *Dharma* are humanly, universal and common to all human beings belonging to all religions and all nations of the world,

(iv) Observance of the non-essentials or the external aspect of *Dharma:* — Our modern students need to observe the non-essentials or the external aspect of *Dharma* by following, inter alia, the method of worship of God as prescribed in their respective religions; by visiting Temple, Mosque, Church or the place of worship of their own religion and offering prayer to *Bhagavan/Ishwara, Allah,* God; by chanting His name and doing meditation; and by observing other rites, rituals, ceremonies, festivals, customs, traditions, etc. as prescribed in their respective religions; etc.. (In this connection, it is most important to note that such rites, rituals, ceremonies, festivals, customs, traditions, etc. ought to be in strict consonance with or ought to be guided/ regulated/ governed by the internal aspects or the essentials of *Dharma.*)

(v) Doing *Paropakara* or Selfless Service or Good to others: — Our Holy Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that doing selfless service or *paropakara* to people

is the highest *dharma* or highest duty of man. *Maharshi Vyasa*, after composing eighteen *Puranas*, states the essence of all those eighteen *Puranas* in two sentences: - (i) to do *paropakara* or selfless service to others is virtue or meritorious act, and (ii) to give pain or cause harm to others is sin.

"अष्टादश पुराणेषु व्यासस्य वचनद्वयम्।
परोपकारः पुण्याय पापाय परपीडनम्।"

Therefore, our modern students ought to do some acts of *paropakara* or selfless service or doing good to others, without attachment and without expectation of any fruit, reward or return, every day, if possible, or at least on all Sundays and holidays. This is their highest *Dharma.*

(vi) Performance of one's duties sincerely and ethically: — Our modern students ought to perform their duties truly, genuinely, honestly and sincerely. They also ought to perform righteous actions or moral and ethical actions in their day-to-day life.

(vii) Living of the Spiritual Life *(Aadhyatmik Jeevana)*: — Our *Rishis, Munis,* Saints and Sages say that Self-realisation or God-realisation is the highest "Duty" or highest *"Dharma"* of human beings in so far as *Dharma* is defined as "Duty". And Self-realisation or God-realisation is attained through living of the Spiritual Life *(Aadhyatmik Jeevana)* by practising Yoga and Vedanta in one's day-to-day life. Therefore, our modern students ought to live the Spiritual Life *(Aadhyatmik Jeevana);* and in that manner, they ought to adhere to and practise *Dharma* in their day-to-day life.

The above suggested manners are illustrative but not exhaustive and our modern students need to study the standard Holy Scriptures of their respective religions for knowing the details about their respective *Dharmas* as well as the details about living of the Religious and Ethical life *(Dharmik Jeevana)* in their day-to-day life.

Possibility

In this connection, our *Rishis, Munis,* Saints and Sages say that it is very much possible for our modern students to live the Religious and Ethical Life *(Dharmik Jeevana)* during their student life and youth period itself, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely. It is also very easy for them to live such life.

Let us discuss about the possibility of living of Religious and Ethical Life *(Dharmik Jeevana).* Living of such life is possible as well as easy because practice of *Dharma,* i.e. "Belief in God" and "Belief in *Dharma*", the Eternal and Universal Divine Law of God and other such Laws of God, is a mental function and matter of mental attitude only and as such, it does not require devoting of separate/extra time or making of extra physical efforts to practise the same in day-to-day life. The only thing required is "mental willingness" to practise *Dharma* in life. If the mind so wills, the mental attitude will become the "positive attitude" or "right attitude" or "permissive attitude" and the mind will open the door to practise *Dharma* and then *Dharma* can easily be practised.

Similar is the case with the practice of the "Essentials of *Dharma"*, i.e. the Eternal and Universal human qualities or Good qualities such as truth, non-violence, purity, love, compassion, tolerance, selflessness, forgiveness, friendliness, etc., which also does not require devoting of separate/extra time or making of extra physical efforts but requires only "mental willingness" and "positive attitude" or "right attitude" or "permissive attitude" to practise the same in day-to-day life. Similarly, performance of one's duty truly, genuinely, honestly and sincerely; and performance of righteous actions or moral and ethical actions in one's day-to-day life also do not require devoting of separate/ extra time or making of extra physical efforts but requires only "mental willingness" and "positive attitude" or "right attitude" or

"permissive attitude" to perform the same in day-to-day life.

However, practice of the "Non-essentials of *Dharma*" i.e. performance of worship of God, and observance of rites, rituals, ceremonies, festivals, customs, traditions, etc., "Doing *Paropakara* or Selfless Service or Good to others" and "Living of Spiritual Life *(Aadhyatmik Jeevana)*" require some extra time and extra physical efforts. Therefore, our modern students need to devote some extra time and make some extra physical efforts to practise the same. Devoting such extra time and making some extra physical efforts are highly worthwhile and most profitable as the same will bring good results and immense benefits to them. The matter of finding out some extra time also depends on one's "mental willingness". As such our modern students, if they "will", they can find out/earmark some extra time for practising the "Non-essentials of *Dharma*, "Doing *Paropakara* or Selfless Service or Good to others" and "Living of Spiritual Life *(Aadhyatmik Jeevana)"* in their day-to-day life (a) by keeping themselves away from time-wasting activities like excess sleeping, gossiping, indulgence in entertainment activities, excess use of social media, cinema, television, mobile phone, etc.; and (b) by making "time management" by preparing and sticking to what is called "Daily Routine" by allotting separate time for various day-to-day activities of their life. A Model Daily Routine has been furnished below for their guidance.

(A) (ii) Then let us discuss about the necessity, manner and possibility of living of Spiritual Life *(Aadhyatmika Jeevana)* during student life and youth period

Necessity and importance

We have discussed about the necessity and importance of living of Spiritual Life *(Aadhyatmik Jeevana)* in human life in Lesson No. 11 of this book. After acquiring knowledge about the same, human beings need to live Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life so that they can derive real

benefits for themselves. In view of the same considerations, our modern students, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely, need to live the Spiritual Life *(Aadhyatmik Jeevana)* from their student life and youth period itself.

Further, living of Spiritual Life *(Aadhyatmik Jeevana)* during student life and youth period itself also assumes great importance in view of the fact that human life is uncertain and no one knows when it will come to an end with one's death. Time is also very precious and is running out very swiftly. Once it is lost, it is lost for ever and can not be regained. Hence, our modern students should not defer living of the Spiritual Life *(Aadhyatmik Jeevana)* to a future date or post retirement period or last part of life and instead, they ought to commence to live such life during their student life and youth period itself in their own interest.

In this connection, our *Rishis, Munis,* Saints and Sages exhort that it is highly advisable, desirable, wise and profitable for students to simultaneously commence living of the Spiritual Life *(Aadhyatmik Jeevana)* during their student life and youth period itself in their personal interest and for their highest welfare and supreme good. Here, it is most worthwhile to mention that Swami Sivananda Saraswati, one of the world-renowned and great, spiritually illumined, God-realised Saints of our modern time and the Founder-President of the International Divine Life Society, Rishikesh, India, who is a great well-wisher of the modern students, exhorts and inspires them time and again to commence living of Spiritual Life *(Aadhyatmik Jeevana),* together with prosecuting their school/ college/ university education, during their student life and youth period itself instead of postponing it to a distant future or to the post-retirement life. He says:-

"Beloved children! The spiritual seed must be sown just now. Offer a fragrant flower to the Lord. It is a great offering. When you are young, you must do *japa, kirtan* and meditation, and study religious books. If you sow the seed now itself, it will

strike a deep root, blossom forth in time and yield the fruit of immortality. When you grow older, you will develop knowledge and wisdom and devotion to the Lord. They will be your real wealth, eternal bliss and perennial joy."

"Sow the spiritual seed when you are young. Practise *japa, kirtan,* meditation and prayer; cultivate divine virtues; eradicate evil qualities or traits. Only then will you grow in spirituality. Practise some asanas regularly and keep your body in good health. Practise *pranayama* also. Study your lessons well. Go to bed early in the night. Meditate in *brahmamuhurta,* and study your lessons at this time. Practise deep breathing. You should also practise *suryanamaskaras.* Meditate on *Surya.* The sun is the power that gives you health and strength. Keep the body strong and healthy. Only then will you be able to construct the super structure of *sadhana* for God-realisation. *Asanas* have a great advantage over other systems of exercises. *Asanas* are the best tonics. They ensure abundant supply of blood to the brain and other internal vital organs, which play a prominent part in the preservation of health. They generate hormones which are essential for health."

"Side by side with the school education, you should learn that *vidya* which alone constitutes real education. That real education alone will give you immortality, peace, bliss and supreme knowledge. That real education is *Brahma Vidya.* It is the science of sciences and it will help you control the mind and the senses, and fix the mind on the *atma.* Study religious books. Acquire a knowledge of this *Brahma Vidya.* Then practise and attain the goal of life."

Such is the necessity and importance, rather great necessity and great importance, of living of Spiritual Life *(Aadhyatmik Jeevana)* during the student life and youth period itself. Therefore, our modern students, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely, live the Spiritual Life *(Aadhyatmik Jeevana)* from their student life and youth period itself.

Manner

Our modern students can live the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life in the following manner: -

Our modern students should live the Spiritual Life *(Aadhyatmik Jeevana)* in accordance with the instructions of their respective Spiritual Preceptors *(Aadhyatmik Gurus)* if they have the golden opportunity to have come in contact with them and have been blessed with their discipleship.

Other students, till they get such golden opportunity, can live the Spiritual Life *(Aadhyatmik Jeevana)* by practising the following main advices on day-to-day basis, which are very simple and easy, during their student life and youth period:-

(a) As soon as they get up from sleep early in the morning, they should sit on the bed and remember God for a few minutes. They should also select any name of God* as per their choice and simultaneously repeat such name* for a few minutes,

(b) They should, after attending to nature's call and getting refreshed, practise *asanas* and *pranayamas* for one hour to one and half an hour. They should also practise concentration for some time, say 15 minutes. (Such practices are stated as part of spiritual living. Such practices, which contribute to good physical health and powerful mind, are also very much necessary for success in one's secular life.),

(c) Thereafter, they should repeat God's name*, as has been chosen by them, for some time, say 15 to 20 minutes,

(d) They should also study Holy Spiritual Scriptures or Spiritual Literature for 20 to 30 minutes every day in the morning hours if their time so permits and thereafter, they can study their class lessons,

(e) Before taking breakfast, lunch and dinner, they should remember God and repeat his name* for a few minutes,

(f) Before commencement of each class in their schools/

colleges/universities, they should remember God for a few minutes silently,

(g) Before commencement of night study hours, they should, after washing their hands, feet and face and getting refreshed, offer a little prayer to God and repeat God's name***** for some time, say 10 to 15 minutes. Simultaneously, they should practise concentration, meditation for some time, say 10 to 15 minutes,

(h) Before sleeping at night, they should offer all their *karmas* (actions) and *karmaphalas* (fruits of actions) to God and pray to Him to forgive them for the mistakes committed by them during the day. They should also offer a little prayer to God and repeat God's name***** for a few minutes, say 5 to 10 minutes,

***** (Swami Sivananda Saraswati, in his famous Book "Japa Yoga", says that till one gets the golden opportunity to come in contact with a Spiritual Preceptor or *Aadhyatmik Guru* and gets *Mantra-Initiation* or *Mantra-Diksha* from him, he can choose his Deity *(Istha Deva),* select the *Mantra* of his chosen Deity *(Istha Deva)* and commence repeating the said *Mantra* or perform some *malas* of *Japa* of the said *Mantra* and continue the same. Accordingly, our modern students can follow the said advice and do some *malas* of *japa* of the selected *Mantra* of their chosen Deity *(Istha Deva)* instead of repeating God's name.)

(i) During Sundays and holidays, they should study Holy Spiritual Scriptures and Spiritual Literature for 01 to 02 hours. They can also watch spiritual movies, serials and also listen to spiritual discourses of saints and sages through modern technological devices/instruments/facilities such as TV, DVD player, Mobile phone, Internet, etc. They can also attend spiritual conferences, meetings, gatherings conducted by saints and sages and listen directly to their talks, discourses.

The above suggested advices are illustrative only but not exhaustive.

In this connection, it may appear to our modern students that it will not be possible for them to practise all the above advices for living the Spiritual Life *(Aadhyatmik Jeevana)*. But, they should not think so. Instead, they should do *vichara* and reflect upon the said advices and their benefits again and again, make up their mind and with a positive attitude, they should start practising the advices gradually, one by one, from the simplest one to the simpler ones and then the other ones, so that in course of time, they will find that it is very much possible for them to practise maximum number of or even all the suggested advices in their day-to-day life, in their personal interest and for their highest welfare and supreme good.

Possibility

In this connection, our *Rishis, Munis,* Saints and Sages say that it is very much possible for our modern students to live the Spiritual Life *(Aadhyatmik Jeevana)* during their student life and youth period itself, while simultaneously prosecuting study of their school/ college/ university lessons regularly and sincerely. It is also very easy for them to live such life.

Let us discuss how living of Spiritual Life *(Aadhyatmik Jeevana)* by our modern students in their day-to-day life is possible as well as easy. Living of such life, like living of Religious and Ethical life *(Dharmik Jeevana)*, is also possible as well as easy; and it also requires "mental willingness" and "positive attitude" or "right attitude" or "permissive attitude". Further, it requires devoting of some extra time and making of some extra efforts. When the same is made available, Spiritual Life *(Aadhyatmik Jeevana)* can be lived easily. Therefore, our modern students need to devote some extra time and make some extra efforts to live the Spiritual Life *(Aadhyatmik Jeevana)* and practise spirituality i.e. Yoga and Vedanta in their day-to-day life. Devoting some extra time and making some extra efforts for living of Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life are most worthwhile and highly profitable as the same

will bring highest welfare and supreme good to them. The matter of finding out some extra time and making some extra efforts also depends on one's "mental willingness". As such, our modern students, if they "will", they can find out/earmark some extra time and make some extra efforts for living of Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life. They can do so (a) by keeping themselves away from time-wasting activities like excess sleeping, gossiping, indulgence in entertainment activities, excess use of social media, cinema, television, mobile phone, etc.; and (b) by making "time management" by preparing and sticking to what is called "Daily Routine" by allotting separate time for various day-to-day activities of their life. A Model Daily Routine has been furnished below for their guidance.

(B) Actual living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)*

Now let us discuss about actual living of Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* during student life and youth period.

Since it is highly necessary, advisable and most profitable; and as it is very much possible as well as easy for our modern students to live the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* during their student life and youth period itself, they should immediately commence living such life in their day-to-day life in their personal interest and for their highest welfare and supreme good. In this connection, we will discuss this point in three parts, i.e. (a) pre-requisites to living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, (b) actual living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life and (c) obstacles likely to be faced/ encountered during the course of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik*

Jeevana) in their day-to-day life and ways to overcome them.

(a) Pre-requisites to living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)*

Our modern students need develop the following pre-requisites before actually living the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life:-

(a) First, they need to **acquire knowledge** about the meaning, necessity, importance, manner and benefits of living of Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* during their student life and youth period itself,

(b) Then, they need to convince themselves or in other words, they need to **build conviction** in their mind about the necessity, importance and benefits of living such life. Conviction is very important, because it will pave the way to take up living of such life,

(c) Then, they need to **create willingness** in their mind to live such life. Like conviction, willingness is also very important, because, as the oft-quoted proverb goes, "Where there is a will, there is a way", and as such, if they will create willingness in their mind, their mind will be positive and permissive, and will open the door to live such life and they can easily **find out ways as well as time** to live such life,

(d) Then, they need to **develop interest** in their mind because interest is the driving force which will propel them to live such life fully engrossed; and with inclination, sincerity and earnestness,

(e) Then, they need to **commence actual living** of Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life,

(f) And they need to **continue to live** such life throughout their life with strong determination, firm commitment, high

positiveness, great encouragement, utmost sincerity and constant perseverance.

(b) Actual living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)*

Now our modern students need to commence **actual living** of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day student life and youth period itself in the manner as narrated above.

In this connection, our *Rishis, Munis*, Saints, Sages and the Great Ones say that knowledge gained without putting the same into actual practice in the day-to-day life remains merely as theoretical knowledge and is of no real benefit to us. The whole world can guide us but nobody can practise for us. It is only we who will have to practise the theoretical knowledge ourselves and build our life properly and live the same rightly so that we ourselves will derive the real benefit in our life. Without putting the theoretical knowledge into actual practice, we can not derive the real benefit in our life. Therefore, we need to practise the theoretical knowledge in our day-to-day life. There is no substitute to it. Such practice is also in our greatest interest, highest welfare and supreme good. Therefore, our modern students need to commence practising living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day student life and youth period itself. They need to continue such living life-long, with strong determination, firm commitment, high positiveness, great encouragement, utmost sincerity and constant perseverance.

(c) Obstacles in living of Religious and Ethical life *(Dharmik Jeevana)* and Spiritual Life *(Aadhyatmik Jeevana)* and Ways to overcome them

Our modern students are most likely to face many difficulties and encounter many obstacles during the course of living of Religious and Ethical life *(Dharmik Jeevana)* and the

Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life. Such obstacles may be internal or external. Let us discuss very briefly some main obstacles and ways to face them.

(a) Distraction: — Our *Rishis, Munis,* Saints and Sages say that during the course of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, contrary thoughts will come to the mind of the students and try to distract and dissuade them from living of such life. This is due to adopting and moving in the wrong path of life for a long period of time and developing undesirable habits in the past in one's life or in one's past so many births. Therefore, now all that the students need to do is to intelligently and wisely do continuous *vichara* (thinking), always discern the right from the wrong, reject the wrong and accept the right, re-affirm and re-assert the right, keep sticking to the right path and to living of such life for ever. Because, there is no loss at all in walking on the right path and living of such life, rather there is gain and gain only. They should also repeatedly think of the gains or benefits which they will derive by walking on the right path and living of such life in their day-to-day life as this will inspire, motivate and encourage them to keep continuing such living life-long.

(b) Temptations: — Student life is a life of self-control and study of class lessons or learning of knowledge is an austerity. Living of Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* during student life also calls for great self-control and utmost austerity. Students need to prosecute their study single-mindedly with focussed attention and by doing hard labour like performing their spiritual practices or *aadhyatmik sadhana.* This was the phenomenon in the ancient times when students were residing in the centres of learning viz. *Gurukulas* and *Rishikulas* situated in secluded forests, away from their houses and away from the society. But in the modern times, students reside in their houses and inside the society and

attend the schools/colleges/universities for their study. Therefore, they have the scope for enjoying the worldly comforts of life. They have also the independence to live a life of worldly comforts, and even luxuries. Many of them indulge in entertainments and enjoy the pleasures of the body, mind and senses. But the modern students ought not to get allured, attracted and tempted by the worldly comforts and luxuries of modern life; and the entertainments and the pleasures of the body, mind and senses. Rather, they ought to exercise utter self-restraint and keep themselves aloof from the above types of entertainments and enjoyments; and prosecute their studies with single-minded, focused attention and whole-hearted dedication; as well as live the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* genuinely and with utmost sincerity during their student life and youth period in their personal interest and for their highest welfare and supreme good. If they undertake the pains and bear the difficulties caused due to exercising self-restraint and undergoing austerities during their student life and youth period (which they can do so because they are in the best state of their physical body and mind during their present student life and youth period), they shall derive great benefits in their later future life. Therefore, they ought not to get allured, attracted and tempted by the worldly comforts and luxuries of modern life; and also by the entertainments and the pleasures of the body, mind and senses.

(c) Criticism: — In course of living the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, our modern students are most likely to be laughed at, humiliated, criticised by their class mates, friends, members of the family and others in the society. Their friends may stop keeping company with them or even look down upon them. They do so because they are not aware of the necessity, importance and benefits of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual

Life *(Aadhyatmik Jeevana)* in their day-to-day life. Therefore, our modern students need not get discouraged by such criticism, comments and wrong dealings, etc., rather, they ought to continue living the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life with firm conviction, strong determination, utmost patience, high self motivation, great encouragement, optimistic mind, sense of success, persistence and perseverance in their personal interest and for their highest welfare and supreme good; and thereby, ultimately, they will achieve success in their practice and derive immense benefits in their own lives.

(d) Failures: — Further, our modern students are most likely to fail many times during the course of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, like meeting frequent failures in life's other fields of activities also, but they need not get discouraged for such failures. Failures are natural. Those are part of life and are inevitable in the life of each and every human being. Before a child is able to walk on his own strength or before a boy is able to ride a bi-cycle of his own, he fails many times but he keeps patience and makes repeated efforts to walk or ride without getting discouraged and without giving up, and ultimately, he achieves success. Similarly, our modern students may fail many times, even hundred and one times, in course of living the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, but they need not get discouraged and need not give up, rather they should continue to live the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life with firm conviction, strong determination, great patience, self motivation, high encouragement, optimistic mind, sense of success, persistence and perseverance, in their personal interest and for their highest welfare and supreme good; and thereby, ultimately, they will achieve success in their practice. They should

remember that "Nothing is impossible in the world", "Failures are the pillars of success" and "Practice makes a man perfect". They should also repeatedly think of the gains or benefits which they will derive by living the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, because such thinking will inspire, encourage and motivate them to keep continuing the practice life-long.

(e) Unfavourable/ Adverse circumstances: —

Human life is not a bed of roses. It is full of thorns. It is full of difficulties and obstacles. It always requires struggling against unfavourable and adverse circumstances. It is like swimming against the current of the river-water. It is like sailing the boat in the dark, stormy, tempestuous and violent sea. Each and every one has to struggle and proceed ahead boldly amidst all unfavourable and adverse circumstances that come during the day-to-day living. Such circumstances come in the life of each and every human being and make him strong and courageous to face the difficulties and encounter obstacles and march ahead boldly. Like all others, our modern students are most likely to face such difficulties and encounter such obstacles during the course of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life. They need to accept the difficulties and obstacles in right spirit and march ahead in their chosen path wisely, intelligently and boldly in their personal interest and for their highest welfare and supreme good.

Thus, our modern students are most likely to face many difficulties and encounter many obstacles during the course of living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life, but they need not get discouraged or disheartened and need not give up. Rather, they need to accept the same in the right spirit, march ahead in their choosen "Right Path of Life" wisely, intelligently and boldly, and continue to live the Religious and Ethical life

(Dharmik Jeevana) and the Spiritual Life *(Aadhyatmik Jeevana)* in their day-to-day life with:-

	Psychological Factors	**Physical Factors**
1.	Firm conviction	1. Firm commitment
2.	Great Interest	2. Total dedication
3.	Self-confidence	3. Focussed Application
4.	Faith in oneself	4. Hard labour
5.	Strong determination	5. Unbroken regularity
6.	Positive attitude	6. Utmost sincerity
7.	Sense of success	7. Immense patience
8.	Encouragement	8. Constant persistence
9.	Self-motivation	9. Indomitable perseverance

Living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* is in their personal interest and for their highest welfare and supreme good.

Further, our modern students need to ever keep the above goal i.e "Living of Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in the day-to-day life" in their mind and march one step forward every day and keep on such march continuously till the last breathe of their life. They need to keep on practising and practising and practising. Such continuous practice will bring success in their life. This is what our *Rishis, Munis,* Saints and Sages say.

Living of the Religious and Ethical life *(Dharmik Jeevana)* and the Spiritual Life *(Aadhyatmik Jeevana)* in the day-to-day life will definitely go a long way in achieving complete success, true prosperity, everlasting happiness and eternal peace in the professional life and secular life as well as in the spiritual life of our modern students.

A MODEL DAILY ROUTINE FOR THE MODERN STUDENTS

	From	To
Answering the call of nature	4.00	4.15 a.m.
Asana, Pranayama	4.15	5.15 a.m.
Trataka, Japa, Meditation	5.15	5.45 a.m.
Study of class lessons	5.45	7.15 a.m.
Study of Spiritual Literature & Bhagavad Gita	7.15	7.45 a.m.
Preparation for class lessons	7.45	9.15 a.m.
Bath, breakfast	9.15	10.00 a.m.
School/College/University hours, including lunch	10.00	5.00 p.m.
Games, Sports, *Nishkamya Karma*	5.00	6.00 p.m.
Trataka, Japa and Dhyana	6.00	6.30 p.m.
Study of class lessons	6.30	8.30 p.m.
Supper	8.30	9.00 p.m.
Self-analysis, introspection, spiritual diary	9.00	9.30 p.m.
Japa, Kirtan, prayers	9.30	10.00 p.m.
Sleep	10.00	4.00 a.m.

NOTE:-

1. Early to sleep and early to rise is the right way to utilise the time in the best manner and get the maximum physical, mental, psychological, intellectual as well as spiritual benefits. As such, our modern students and youth need to sleep early in the night and get up early in the morning,
2. Swami Sivananda Saraswati says that giving free tuition to poor students or serving the sick persons during intervals will constitute *Nishkamya Karma,* and
3. Swami Sivananda Saraswati further says that students and youth should prepare their daily routine keeping in view their respective individual requirements so that it will suit them and they can easily stick to the same.

Be good. Do good. — Swami Sivananda

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study Section - D on "Living of *Dharmik Jeevana* (Regligious and Ethical Life) and *Adhyatik Jeevana* (Spiritual Life) during student life and youth period" in Volume no. 16 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati.

Till now, we have learnt how to build our life rightly by laying its foundation properly and strongly and by constructing its superstructure completely, properly, strongly and nicely so that we can live our life ideally and successfully. This is for our personal benefits. This is also for the benefits of our family. Thus, this is for our self interest.

But, we are also the members of our society and the citizens of our nation and of the world. Therefore, we ought to learn how to contribute towards the good and welfare of our society, our nation and the whole world also. Hence, we will discuss on "Unity of Religions" and "World Peace", two major areas in which we can contribute, in our next Lessons Nos. 22 and 23.

Questions

1. What do our *Rishis, Munis,* Saints and Sages exhort time and again regarding commencement period of living the Religious and Ethical life (*Dharmik Jeevana*), simultaneously while living the secular life with *Artha* and *Kama*, by human beings ? (Marks - 5)
2. Why should human beings commence living of Religious and Ethical life (*Dharmik Jeevana*) from their student life and youth period itself ? (Marks - 5)
3. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Belief in God". (Marks - 5)
4. In what manner can our modern students live the Religious

and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Belief in *Dharma*". (Marks - 5)

5. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Observance of the essentials or the internal aspect of *Dharma*".(Marks - 5)
6. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Observance of the non-essentials or the external aspect of *Dharma*".(Marks-5)
7. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Doing *Paropakara* or Selfless Service or Good to others". (Marks - 5)
8. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Performance of one's duties sincerely and ethically". (Marks - 5)
9. In what manner can our modern students live the Religious and Ethical life (*Dharmik Jeevana*)? Please explain with reference to the point "Living of the Spiritual Life (*Aadhyatmik Jeevana*)". (Marks - 5)
10. Please explain, with reference to the points "Belief in God" and "Belief in *Dharma*", the Eternal and Universal Divine Law of God and other such Laws of God, how living of Religious and Ethical Life (*Dharmik Jeevana*) during student life and youth period is possible as well as easy. (Marks - 5)
11. Please explain, with reference to the point "Practice of the Essentials of *Dharma*", how living of Religious and Ethical Life (*Dharmik Jeevana*) during student life and youth period is possible as well as easy. (Marks - 5)
12. Please explain, with reference to the points "Practice of the Non-essentials of *Dharma*", "Doing *Paropakara* or Selfless

Service or Good to others" and "Living of the Spiritual Life (*Aadhyatmik Jeevana*)", how living of Religious and Ethical Life (*Dharmik Jeevana*) during student life and youth period is possible as well as easy. (Marks - 5)

13. What do our *Rishis*, *Munis*, Saints and Sages exhort time and again regarding commencement period of living the Spiritual Life (*Aadhyatmik Jeevana*), simultaneously while living the secular life with *Artha* and *Kama*, by human beings? (Marks - 5)
14. Why should human beings commence living of Spiritual Life (*Aadhyatmik Jeevana*) from their student life and youth period itself ? (Marks - 5)
15. How does Swami Sivananda exhort and inspire our modern students to commence living of Spiritual Life (*Aadhyatmik Jeevana*), together with prosecuting their school/ college/ university education, during their student life and youth period itself instead of postponing it to a distant future or to the post-retirement life ? (Marks - 5)
16. In what manner can our modern students live the Spiritual Life (*Aadhyatmik Jeevana*) ? Also, how can they practise all those manners ? (Marks - 10)
17. Please explain how living of Spiritual Life (*Aadhyatmik Jeevana*) during student life and youth period is possible as well as easy. (Marks - 10)
18. Please explain the pre-requisites which our modern students need to develop before actually living the Religious and Ethical life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) during student life and youth period. (Marks - 10)
19. Why should our modern students need to practise and live the Religious and Ethical life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) during their student life and youth period after acquiring theoretical knowledge regarding the same ? (Marks - 5)

20. Please explain the obstacle "Distraction" which our modern students are most likely to face during the course of living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life and how to overcome the same. (Marks - 5)
21. Please explain the obstacle "Temptations" which our modern students are most likely to face during the course of living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life and how to overcome the same. (Marks - 5)
22. Please explain the obstacle "Criticism" which our modern students are most likely to face during the course of living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life and how to overcome the same. (Marks - 5)
23. Please explain the obstacle "Failures" which our modern students are most likely to face during the course of living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life and how to overcome the same. (Marks - 5)
24. Please explain the obstacle "Unfavourable/ Adverse Circumstances" which our modern students are most likely to face during the course of living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in their day-to-day life and how to overcome the same. (Marks - 5)
25. What should our modern students do for living the Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) in spite of facing many obstacles and difficulties, instead of getting discouraged and giving up the same ? (Marks - 5)
26. How should our modern students continue living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life

(*Aadhyatmik Jeevana*) and march ahead in their choosen path ? (Marks - 5)

27. What benefits will our modern students derive by living Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) ? (Marks - 5)
28. Please prepare a Daily Routine for adoption in your day-to-day life for living of Religious and Ethical life (*Dharmik Jeevana*) and the Spiritual Life (*Aadhyatmik Jeevana*) ? (Marks - 5)

Lesson No. - 22

Unity of Religions

The twentysecond lesson is **"Unity of Religions".**

We build our life properly and strongly and live the same ideally and successfully. Thereby, we derive immense benefits for ourselves. Simultaneous with our ideal and successful living, we discharge our family duties and responsibilities and contribute to the growth, development, welfare and benefit of the members of our families, because we have blood-relations, natural personal bond and self-interest in them. Thereby, our family members also derive great benefits from us.

This is for the personal benefits of ourselves and our family members.

We are also members of our society and citizens of our nation and of the world. As such, we need to have our interest in them also. Therefore, we need to discharge our social, national and global duties and responsibilities and make our contributions towards the safety and welfare of our society, our nation and the world. Thereby, our brethren in our society, our nation and our world will also derive great benefits from us.

Our contemporary modern society, our nation and our world are facing some major problems. One such major problem is lack of unity of religions in the world. We, therefore, need to contribute in this area as part of our social, national and global duties. Let us discuss briefly about the same.

The modern world is a place of different religions or *dharmas*. (The word "Religion" is used as the English synonym of the Sanskrit word "*Dharma*"). Hinduism, Zoroastrianism, Judaism, Buddhism, Christianity and Mohammedism are stated as the six great religions of the world. Some other religions of the world are Jainism, Sikhism, Sufism, Taoism, Confucianism, Shintoism, etc. Our modern India is also the land of multiple

religions. The main religions followed by the people of our country are Hinduism, Jainism, Sikhism, Buddhism, Mohammedism, Christianity, etc.

The origin and the ultimate source of all religions or *dharmas* is said to be the Almighty Supreme God. Our Holy ancient Spiritual Scriptures and our great *Rishis, Munis,* Saints, Sages, Prophets, Godmen say that all religions have emanated from one and the same God and therefore, all religions are one. They further say that all religions are only different paths leading to reach the same God like all rivers flowing in different directions to reach the same sea. They also say that all religions speak of the same truth.

They further say that the essentials of all religions, such as truth, non-violence, purity, love, compassion, nobility, benevolence, generosity, forgiveness, selflessness, fellowship, friendliness, brotherhood, doing good to others or *paropakara*, etc., are one. This is so because these qualities are common to all human beings of the world irrespective of their religions, faiths, beliefs, sects, castes, creeds, colours, genders, nations, etc.; and therefore, these qualities are universal in nature and hence, one for all human beings of the whole world. But their non-essentials, such as methods of worship of God, rites, rituals, observances, ceremonies, festivals, customs, traditions, etc., are different due to different tastes, temperaments and needs of people; and the different geographical locations, historical times, etc. Therefore, they say that all religions are essentially one.

The Almighty Supreme Lord, known in different names in differene religions such as *Brahman* or *Ishvara* or *Bhagaban*, Buddha, Mahavir, Allah, Khuda, God, Jesus, Zoroaster, Ahur Mazda, Jehovah, Shinto, Tao, Confusius, is One. He is the common Father of the whole universe; and all people belonging to different religions, faiths, beliefs, sects, casts, creeds, colours, genders, nations, etc. are His children and therefore, all children

of God are universal brothers and sisters. As such, the entire human race is one.

In spite of the same, the vast majority of the modern men see various religions as different from each other and the people of different religions as different from each other. And, in these modern times, many of the religious leaders, as well as the followers of many religions, claim that their religion only is superior, their God only is great, their method of worship only is the right method, the way to God as shown in their religion only is the only way to God; and that the religions, the Gods, the methods of worships, the ways to God of the people of other religions are inferior. This is mainly due to ignorance, lack of right education and lack of right understanding about religion; misunderstanding, misconception, misinterpretation and misstatement of religion; selfish and malicious designs and propaganda of different groups of religious and other leaders with vested interests and ulterior motives; lust for power, post and greed; practice of religion in the wrong manner; etc. Hence, disunity in religions has sprung up for no valid reasons whatsoever. Consequently, many religious leaders, their followers and also the common people enter into unnecessary discussions, debates, quarrels and fightings amongst themselves. Thus, differences, intolerance, discords, disputes, hatred, insecurity, quarrels, clashes, violence, killings, etc. take place amongst the people belonging to different religions in the society, country and world. Consequently, unhappiness and peacelessness prevail in the personal life, social life, national life and global life of the people. Such disturbed state of affairs also leads to insecurity in the life of the people, and hinders economic growth, material development, prosperity and welfare of the people and of the country.

In this situation, and when all religions have emanated from one and the same God and when all religions are essentially

one, there is a great necessity for maintaining unity amongst religions in the life of all people all over the world. When unity of religions will be maintained, the people belonging to all religions will live cordially, harmoniously, happily and peacefully in the society, in the nation and in the world. Unity of religions will contribute a great deal towards maintaining safety and security; ushering in happiness and peace; and achievement of economic growth, development, prosperity and welfare in the personal life of the people and in the country. Such is the great necessity, importance and benefits of maintaining unity of religions everywhere all over the world and at all times in the life of all people belonging to all religions, faiths, beliefs, sects, casts, creeds, colours, nations, etc. of the whole world.

Unity of religions can be maintained, inter alia, (i) through imparting of right education about religions including the right meaning of religion, true concept of religion, the essentials and the non-essentials of religions, true purpose of religion, right manner of adherence to religion in all day-to-day activities in one's life, etc.; (ii) through right understanding of religion by the people; and (iii) by practice of religion in the right manner willingly in the day-to-day life by the people of all religions of the whole world.

For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 23 on "Unity of Religions", volume no. 15.

Questions - 1

1. We derive immense benefits for ourselves by building our life properly and strongly, and livig the same successfully and ideally. Simultaneous with our successful and ideal living, why should we contribute to the growth, development, welfare and benefit of the members of our families ? (Marks - 5)
2. Why should we contribute towards the welfare of our society, our nation and the world ? (Marks - 5)
3. What are the six great religions of the world ? (Marks - 3)
4. Is our modern India a land of single religion or multiple religions ? What are the main religions of the people of our modern India ? (Marks - 3)
5. Who is the origin and source of all religions or *dharma* of the world ? (Marks - 3)
6. Why all religions, as said in our Holy Scriptures and by the great *Rishis, Munis,* Saints, Sages, Prophets, Godmen, are one ? (Marks - 3)
7. How do all religions or dharmas of the world reach the same God ? (Marks - 3)
8. As our Holy Scriptures and the great *Rishis, Munis,* Saints, Sages, Prophets, Godmen say, the essentials of all religions or *dharmas* are one. What are those essentials ? Why are those essentials the same in different religions ? (Marks - 5)
9. As our Holy Scriptures and the great *Rishis, Munis,* Saints, Sages, Prophets, Godmen say, the non-essentials of various religions or *dharmas* are different. What are those non-essentials ? Why are those non-essentials different in different religions ? (Marks - 5)
10. What are the different names of the Almighty Supreme Lord as given in different religions or dharmas of the world ? (Marks - 3)
11. Why are all people belonging to different religions or *dharmas* are universal brothers and sisters ? (Marks - 3)

12. Please explain how the entire human race is one ?
(Marks - 5)

13. In what way the vast majority of the modern men see various religions ? (Marks - 3)

14. In spite of all religions or *dharmas* being essentially one, what are the reasons for which many of the religious leaders, as well as the followers of many religions, claim that their religion only is superior, their God only is great, their method of worship only is the right method, the way to God as shown in their religion only is the only way to God; and that the religions, the Gods, the methods of worships, the ways to God of the people of other religions are inferior ? (Marks - 5)

15. In spite of all religions or *dharmas* being essentially one, many of the religious leaders, as well as the followers of many religions, claim that their religion only is superior and that the religions are inferior ? What are the consequences of such claims which befall on the people belonging to different religions in the society, country and world ? (Marks - 5)

16. Why is it necessary and also important to maintain unity amongst all religions of the world ? What are the benefits of maintaining unity amongst all religions ? (Marks - 5)

17. In what ways can unity amongst all religions of the world be maintained ? (Marks - 5)

Questions - 2

1. Why all religions, as said in our Holy Scriptures and by the great *Rishis, Munis,* Saints, Sages, Prophets, Godmen, are essentially one ? (Marks - 5)

2. Why is the Almighty Supreme Lord of different religions or *dharmas* One? (Marks - 5)

3. How does disunity in religions amongst the people belonging to different religions hinder economic growth, material development, prosperity and welfare of the people and of the country ? (Marks - 5)

Lesson No. - 23

World Peace

The twentythird lesson is **"World Peace".**

We build our life properly and strongly and live the same ideally and successfully. Thereby, we derive immense benefits for ourselves. Simultaneous with our ideal and successful living, we discharge our family duties and responsibilities and contribute to the growth, development, welfare and benefit of the members of our families, because we have blood-relations, natural personal bond and self-interest in them. Thereby, our family members also derive great benefits from us.

This is for the personal benefits of ourselves and our family members.

We are also members of our society and citizens of our nation and of the world. As such, we need to have our interest in them also. Therefore, we need to discharge our social, national and global duties and responsibilities and make our contributions towards the safety and welfare of our society, our nation and the world. Thereby, our brethren in our society, our nation and our world will also derive great benefits from us.

Our contemporary modern society, our nation and our world are facing some major problems. One such major problem is lack of peace in the world. We, therefore, need to contribute in this area as part of our social, national and global duties. Let us discuss briefly about the same.

In this modern time, there is no peace in the world. There is dearth of basic necessities of life such as food, clothings, houses, medicines, education, etc. in some poor countries, while in other developed and developing countries, there are quarrels, fights, wars, killings and restlessness amongst people admist abundant material prosperity. Selfishness, jealousy, greed, pride, egoism, hatred, violence, fightings, quarrels, killings, etc. prevail

everywhere. Greed of nations for authority, post, power, wealth, geographical areas, etc. has been leading to discontentment, quarrels, killings and wars amongst countries. Terrorism has spreaded to many countries and it is the greatest threat to peaceful human existence in the entire globe upon the earth plane. There is no peace in the world.

The world has experienced two great and devastating world wars. It has been facing cold wars, proxy wars and several other kinds of wars and crises. Third world war seems imminent. Therefore, there is greater cry for peace everywhere in the world. Countries hold peace talks, enter into pacts, agreements and treaties. Thereby, peace is achieved. But, as our *Rishis, Munis,* Saints and Sages say, peace acquired through these finite means lasts for temporary period only and it soon gets lost. Threats for wars recur with double force. We have been seeing this phenomenon and suffering a lot in our day-to-day life. They further say that "Lasting Peace" has not been achieved despite applying so much of human intelligence, skill, excellence and expertise. And there has been huge cry for "Lasting Peace". But the real means to achieve "Lasting Peace" is not known to many of us.

Our *Rishis, Munis,* Saints and Sages say that lack of peace in the world is caused due to selfishness, greed, pride, egoism, hatred, etc. and these are born of "Ignorance", i.e. ignorance about "The Real Goal of Human Life", ignorance about "Oneness of all Human Beings of the World", ignorance about "Spiritual Living" by individual persons of all countries of the world, etc. They further say that such ignorance in the minds of the people of the world can be removed through imparting of "Real Education", i.e. (i) by acquiring "Spiritual Knowledge", i.e. knowledge of the "The Supreme Goal of Human Life", i. e. Self-realisation" and "The Means to achieve the same", i.e. "Ways of Practical Spiritual Living"; and thereafter, (ii) by practical

"Spiritual Living". Therefore, they exhort for imparting of spiritual education and for living of spiritual life by all individual persons of all countries of the whole world.

Living of spiritual life by individual persons will result in deriving peace in their respective personal lives. And peace in the personal lives of all individual persons of the whole world will instantly result in peace in the world, because the world consists of countries and countries consist of individuals. Therefore, all individual persons of the whole world need to live the spiritual life. Peace in the personal lives of the people and in the world will also provide conducive circumstances for achieving economic development and material prosperity in the personal lives of the people, in the society, in the nation and everywhere in the world.

Our *Rishis, Munis,* Saints and Sages further exhort, inter alia, that all individual persons ought to meditate daily for some time, say about ten minutes, and also pray to the Almighty Supreme Lord, for maintenance and prevalance of peace in the whole world, because the strength and power of thought created in their minds during such meditation, and the effect / power of their prayer will contribute greatly in restoring and maintaining peace in the world.

For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 24 on "Unity of Religions", volume no. 15.

Questions - 1

1. What is the present condition of the world ? (Marks - 5)
2. Why is there greater cry for peace everywhere in the world ? (Marks - 5)
3. Why is there no lasting peace in the world in spite of countries holding talks on peace and entering into pacts, agreements, treaties, etc. ? (Marks - 5)
4. Why is the cause, as stated by our Saints and Sages, for lack of peace in the world ? (Marks - 5)
5. In what ways the cause for lack of peace in the world, as stated by our Saints and Sages, be removed ? (Marks - 5)
6. In what way can imparting of Spiritual Education lead to peace in the world? (Marks - 5)
7. How will practical living of spiritual life by individual persons result in peace in the world? (Marks - 5)
8. What are the benefits of peace in the personal lives of the people and peace in the world ? (Marks - 5)
9. Why should all individual persons, as exhorted by our Saints and Sages, ought to meditate daily for some time, say about ten minutes, and also pray to the Almighty Supreme Lord, for maintenance of peace in the whole world ? (Marks - 5)

Questions - 2

1. How will peace in the personal lives of the people and peace in the world contribute towards achieving economic development and material prosperity in the personal lives of the people, in the society, in the nation and everywhere in the world ? (Marks - 5)

Lesson No. - 24

One's Prescribed Duties (*Svadharma*); and Duties as good members of the society and as ideal citizens of the nation and of the world

The twentyfourth lesson is **"One's Prescribed Duties (*Svadharma*); and Duties as good members of the society and as ideal citizens of the nation and of the world".**

In the present situations of our independent and democratic country, it is generally observed that we are more concerned about claiming of our rights than about performing of our duties. But, we ought to be more concerned about performing of our duties rather than on claiming of our rights. This is in our own interest and for our highest welfare and supreme good. This is also in the larger interest of our country. Therefore, let us discuss about this topic in this lesson.

Generally, all human being need to perform their "Prescribed Duties" or *"Svadharma"*. *"Sva"* means "one's own" and *"dharma"* means "duty". Hence, *Svadharma* means one's own duty or one's prescribed duty. One's duty has been prescribed in our Holy ancient Spiritual Scriptures keeping in view (a) one's *ashrama* or stage of life, i.e. *brahmacharya ashrama* or student life, *grihastha ashrama* or householder's life, *vanaprastha ashrama* or retired life and *sannyasa ashrama* or renounced life; and (b) one's *varna* or class, i.e. *brahmanas* (philosophers), *kshatriyas* (warriors), *vaisyas* (merchants) and *sudras* (servants), which are determined according to one's nature or *svabhava*, and duties or *svadharma* or *kartavya* performed by him.

In our humble understanding, some of the important duties of our students, and of the householders can be stated as under:-

(A) Duties of the students

(i) Study of one's class lessons, acquiring of knowledge and completion of education,

(ii) Acquiring of life-building, character-building and man-making knowledge through moral, ethical, religious, spiritual education, known as value education, and also knowledge on our own culture,

(iii) Building the foundation of one's life properly and strongly by (a) developing good physical health (b) empowering the mind (c) building noble character (d) performing ethical conduct, (e) strict observance of complete celibacy, etc.,

(iv) Study of Holy ancient Spiritual Scriptures and keeping company of Good Persons, Noble Persons, Holy Persons, *Rishis, Munis,* Saints and Sages,

(v) Living of *dharmik jeevana* (religious and ethical life) and *aadhyatmik jeevana* (spiritual life) during student life,

(vi) Obeying and paying loving respect to their fathers, mothers, and other elderly members; and bestowing love and affection to younger members of their families,

(vii) Paying respect to the teachers, exhibiting *shradhha* or love and *bhakti* or devotion in one's conduct with them, obeying them and emulating their good qualities while studying in the educational institutions,

(viii) Keeping amicable, friendly and loving relations with one's classmates and friends in the educational institutions,

(ix) Obeying the rules and regulations and maintaining discipline in the school, college, university,

(x) Paying respects to the elderly persons in the society; showing regards to senior friends, keepimg friendly relations with equals and bestowing love to juniors in the society,

(xi) Performing of one /two selfless, charitable acts or doing *paropakara* on Sundays and holidays in the society.

(B) Duties of the householders

In the *Bhagavad Gita* (Chapter - XVIII), *Lord Krishna* describes the duties of the householders belonging to all the four classes of people, namely *brahmanas* (philosophers), *kshatriyas* (warriors), *vaisyas* (merchants) and *sudras* (servants), as under:

"ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुगु: ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४१)

"Of *Brahmanas, Kshatriyas* and *Vaishyas*, as also of *Sudras*, O *Arjun*, the duties are distributed according to the qualities born of their own nature". (Srimad Bhagavad Gita, Chapter - XVIII - 41)

"शमो दमस्तप: शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमस्तिक्यं ब्रह्मकर्म स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४२)

"Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, and belief in God are the duties of the *Brahmanas*, born of (their own) nature". (Srimad Bhagavad Gita, Chapter - XVIII - 42),

"शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमिश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४३)

"Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of the *Kshatriyas*, born of (their own) nature". (Srimad Bhagavad Gita, Chapter - XVIII - 43),

"कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४४)

"Agriculture, cattle-rearing and trade are the duties of the *Vaishyas* (Merchants), born of (their own) nature"; and action

consisting of service is the duty of the *Shudras* (servant-class) born of (their own) nature". (Srimad Bhagavad Gita, Chapter-XVIII - 44).

Accordingly, householders need to perform their respective prescribed duties.

But, they ought not to perform the prescribed duties of others, as the same is fraught with fear. In this connection, *Lord Krishna* says in the *Bhagavad Gita* that,

"श्रेयान्स्वधर्मो विगुण: परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेय: परधर्मो भयावह: ।।"

(श्रीमद् भगवद् गीता, अध्याय - ३, श्लोक - ३५)

"Better is one's own duty, though devoid of merit than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of danger)." (Srimad Bhagavad Gita, Chapter - 03 - 35).

About performance of one's prescribed duties, but not of others, *Lord Krishna* further says in the *Bhagavad Gita* that,

"श्रेयान्स्वधर्मो विगुण: परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ।।"

(श्रीमद् भगवद् गीता, अध्याय- १८, श्लोक - ४७)

"सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृता: ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४८)

"Better one's own duty, though destitute of merits, than the well-executed duty of another. He who does the duty laid down by his own nature does not incur sin. Congenital duty, O son of *Kunti*, though defective, ought not to be abandoned. All undertakings, indeed, are clouded by defects as fire by smoke." (Srimad Bhagavad Gita, Chapter - XVIII - 47,48).

About the benefits which accrue from performance of one's prescribed duties, *Lord Krishna* further says in the *Bhagavad Gita* that,

"स्वे स्वे कर्मण्यभिरत: संसिद्धिं लभते नर: ।
स्वकर्मनिरत: सिद्धिं यथा विन्दति तच्छृणु ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४५

"Each man devoted to his own duty attains perfection. How he attains perfection while being engaged in his own duty, hear now." (Srimad Bhagavad Gita, Chapter - XVIII - 45).

"यत: प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानव: ।।"

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४६)

"He from whom all the beings have evolved and by whom all this is pervaded, worshipping Him with his own duty, man attains perfection." (Srimad Bhagavad Gita, Chapter - XVIII - 46).

Further, human beings, as householders, have duties towards (a) themselves, (b) their family members, (c) their society and (d) their nation and also (e) the world. Some of such important duties can be stated as under:-

(a) Duties towards themselves

(i) Building the superstructure of one's life by achievement of four essential grand goals of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, i.e. (a) *dharma* or righteousness or ethical value, (b) *artha* or economic prosperity or economic value, (c) *kama* or vital worldly desires or vital value and (d) *moksha* or liberation of individual Soul from the cycle of births and deaths or spiritual value,

(ii) Adherence to *Dharma* or religion or righteousness or ethical code of conduct, which is the first, fundamental, foundational and primary grand goal of ideal human life and which is also the highest duty of human beings, as stated in our ancient Spiritual Scriptures, and as said by our *Rishis, Munis,* Saints and Sages, in all actions performed in one's day-to-day life,

(iii) Making the best efforts for attainment of *Moksha* or Liberation of individual Soul from the cycle of births and deaths or Union or Merger of the individual Soul with the Supreme Soul or Self-realisation or God-realisation, because this is the supreme grand goal of ideal human life and also the highest duty of human beings, as stated in our Holy ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages.

(b) Duties towards their family

We, the human beings, live in our family. We have blood relations with our family members. We have self interest in their wellbeing. In the family, we become inter-dependents amongst our family members. We can not grow, develop and live without the help and assistance of other members of our family. In view of these considerations, we owe our duties to our family and our family members. Therefore, it is necessary for us to perform our duties towards them. We can do so in many ways. Some of our important duties towards our family and family members can be as under:-

(i) Paying respects to our father, mother and elders in the family. Serving them lovingly and taking proper care of them,

(ii) Treating the wife lovingly, regarding her appropriately and duly, and making best efforts together with her for living the religious and spiritual life,

(iii) Training and grooming our children rightly by instilling in their mind good manners, ethical values and spiritual impressions or *sanskaras* and nurturing them to develop as good, noble, religious, spiritual and successful human beings,

(iv) Arranging for education, engagement in some profession and marriage of our children,

(v) Taking good care of all members of our family,

(vi) Extending love and affection to the younger members of our family,

(vii) Practising adjustment, tolerance, cooperation and

mutual respect; living lovingly and amicably with all family members; and maintaining cordial and harmonious relations with all of them, and thereby, making our home as the heaven on the earth.

(c) Duties towards their society

We need to perform our duties towards our society for the following two broad reasons:-

(a) We perform our duties towards ourselves as we are personally interested in ourselves and we have our self interest. We also perform our duties towards our family members because we have a natural sense of belongingness towards our family and also due to our blood relations and our natural family bond and self interest. But we neglect our duty towards our society as we do not consider the society as our big family, we do not keep the sense of belongingness towards it and we do not perform our duty towards it without self interest. But, we need to consider the society as our big family, we need to keep the sense of belongingness towards our society and we need to perform our duty towards it selflessly, because in performance of our social duty selflessly also lies our greater self interest. This greater self interest is that, selfless service results in purification of our mind and also helps in achievement of our supreme goal of life, i.e. Self-realisation or God-realisation, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages.

(b) Secondly we, the human beings, are stated as social animals. We can not live outside the society. In the society, we become dependents amongst each other. We can not live and grow and develop without the support, help and assistance of other members of the society, and thus, we are indebted to our society in many ways. Therefore, it becomes our duty to repay our debt so incurred by us from the society by extending support, help and assistance to the members of the society and also by

performing our other duties towards the society.

We can perform our duties towards the society in many ways. Some of the important duties which we need to perform as good members of our society can be as under:-

(i) We need to set a good example before the members of the society, more particularly, the younger ones, by possessing noble character or *satcharitra*, performing ethical conduct or *sadachara* and by living a noble life as well as a simple life with high thinking,

(ii) Every human being has his own individual views. Therefore, we ought to respect the views of others in the society, and adjust and accommodate with all other members of the society.

(iii) We also need to understand, accept and tolerate our neighbours, our fellow beings and all other people of the society belonging to different religions, faiths, castes, creed, colours, genders and nations, etc., because we all are the divine children of The One Almighty Supreme Lord, our Divine Father and therefore, we all are the divine brothers and sisters. We need to breed right feeling and good will towards all people in the society and keep friendly, loving, cordial, harmonious and peaceful relations with all of them,

(iv) We need to understand religion in its true sense, observe our own religion truely, treat all religions equally and pay respect to the religions of other people. We need to maintain religious unity in the society,

(v) Our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that we ought to behave with other people in the society in the same manner in which we desire others to behave us. In other words, we ought not to behave with others in the manner which is not liked by us or which is not favourable to us.

"आत्मनः प्रतिकूलानि, परेषां न समाचरेत् ।" (महाभारत - ५.१५.१७)

(vi) Our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that doing selfless service to the society or *"paropakara"* is the highest *dharma* or highest duty of man. *Maharshi Vyasa*, after composing eighteen *Puranas*, states the essence of all those eighteen *Puranas* in two sentences: - (i) to do *paropakara* or selfless service to others is virtue or meritorious act, and (ii) to give pain or cause harm to others is sin.

"अष्टादश पुराणेषु व्यासस्य वचनद्वयम्।
परोपकार: पुण्याय पापाय परपीडनम्।"

Therefore, we need to serve the society, perform good actions or do "*paropakara"* for the people of the society selflessly, without expectation of any reward or return or name or fame, according to our taste, temperament and capacity. Such service and actions can be financial, physical or mental. We need to help the needy, feed the poor, clothe the necked, serve the sick, share what we have with the less fortunate and less privileged brethren, speak words of kindness, compassion, consolation, sympathy, encouragement with the forlorn and the disheartened.

(vii) We need to be kind and sympathetic towards the members in our society. We should never harm or cause injury to them. Our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that non-violence is the highest *dharma* or highest duty of human beings, "अहिंसा परमोधर्म:",

(viii) We also need to protect and safeguard children and females in our society. We need not harm or cause injury to them. To repeat, our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that non-violence is the highest *dharma* or highest duty of human beings, "अहिंसा परमोधर्म:",

(ix) We also need to be kind and sympathetic towards the animals and insects; and the plants and trees, which are also the living creations of the Almighty Supreme Lord, the Creator. We

should never harm or cause injury to them. Instead, we also need to protect and save them. To repeat once again, our Holy ancient Spiritual Scriptures and our *Rishis, Munis,* Saints and Sages say that non-violence is the highest *dharma* or highest duty of human beings, "अहिंसा परमोधर्मः",

(x) We need to help eradication of social evils like gambling, liquor-drinking, tobacco-smoking, drug-taking, bribery, corruption, dishonesty, misconduct, etc.,

(xi) We need to offer prayer to the Almighty Supreme Lord daily for all people, as well as all living beings and all creatures, of the society, for alleviation/ removal of their sorrows, sufferings, diseases, afflictions, difficulties and for their good health, long life, prosperity, well-being, happiness, peace, etc.

(d) Duties towards their nation

We need to perform our duties towards our nation also for the same two broad reasons as stated above in connection with performance of our duties towards our society, i.e. sense of belongingness towards our nation and as a matter of repayment of our debt incurred by us from our nation.

We can perform our duties towards our nation in many ways. Some of the important duties which we need to perform as ideal citizens of our nation can be as under:-

(i) We need to love our motherland *Bharatavarsa* and our nation. We also need to love our countrymen,

(ii) We need to be loyal and patriotic to our nation. We must not betray and must not perform such actions which are against the interest of our nation and our people,

(iii) Our motherland and our nation need to be our first and highest consideration. We need to always keep national interest as our uppermost consideration while taking any decision or performing any action,

(iv) We must maintain national unity, integrity and peace in our country,

(v) We need to understand religion in its true meaning and practice the same rightly. We need to treat all religions equally and pay respect to the religions of other people. We need to maintain religious unity, keep friendly, loving, cordial and harmonious relations with our neighbours and all people of our country belonging to all religions, faiths, castes, creed, colours, genders and nations, because we all are the divine children of The One Almighty Supreme Lord, our Divine Father and therefore, we all are the divine brothers and sisters,

(vi) We must avoid every type of violence and hatred towards all people of our nation as we all are the divine children of the One Almighty Supreme Lord and therefore, we all are divine brothers. We also must not cause violence to all other living creatures including animals and insects, plants and trees, etc. Non-violence is our highest *dharma* or virtue or duty, "अहिंसा परमोधर्मः", as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages,

(vii) We are the custodians of public properties. Therefore, we must not misuse or destroy national properties. Rather, we must protect all our national properties.

(viii) We must keep public places, environment, air, water, sky, etc. neat, clean and pollution-free,

(ix) We need to adopt simple living and high thinking as our way of life as it is our national ideal,

(x) Man and nature are inseparable. They are inter-related and inter-dependant. Nature contributes to our growth, development, nourishment and living. Nature also protects us in many ways. Therefore, we must preserve and protect our natural environment including trees, forest, water, river, air, etc. We also must maintain ecological balance, which is indispensable for our safe living and all-round welfare,

(xi) We need to offer our special prayer for the safety and

welfare of our police personnel, soldiers, army, air and navy personnel and all our security personnel and their family members due to whose service and sacrifice, we live our daily life safely, securely, happily and peacefully,

(xii) We must willingly and strictly obey, abide by and observe all laws, rules and regulations of our nation,

(xiii) We, as the enlightened and responsible citizens of our nation, must perform our fundamental duties as have been enshrined in our nation's Constitution, which are reproduced as under:-

"(1) To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

(2) To cherish and follow the noble ideals which inspired our national struggle for freedom;

(3) To uphold and protect the sovereignty, unity and integrity of India;

(4) To defend the country and render national service when called upon to do so;

(5) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

(6) To value and preserve the rich heritage of our composite culture;

(7) To protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures;

(8) To develop the scientific temper, humanism and the spirit of inquiry and reform;

(9) To safeguard public property and to abjure violence;

(10) To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher

levels of endeavour and achievement;

(11) Who is a parent or guardian, to provide opportunities for education to his child, or as the case may be, ward between the age of six to fourteen years."

(e) Duties towards the world

We are also the citizens of the world. We, in India, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti;* believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्); and (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc. Therefore,

(i) We need to practise the above mottos in our daily life as ideal citizens of the world,

(ii) We need to keep up universal brotherhood and maintain harmonious and peaceful relations among the people of all nations of the world,

(iii) We need to treat all religions equally, pay respect to the religions of others and maintain unity of religions,

(iv) We need to contribute towards world peace by living personally a peaceful life ourselves, by meditationg for some time daily for maintenance of peace in the world, by offering our prayer daily for world peace and in all other possible manners,

(v) We need to pray daily for the good health, long life, prosperity, well-being, happiness and peace of all people and also of all living creatures of the whole world.

In this connection and in the present conditions, it is most relevant, extremely important and vitally necessary that we should

be concerned more about performance of our duties than claimimg of our rights. This is in our own interest and for our highest welfare and supreme good.

Knowledge required: - For acquiring detailed/further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, as well as (iii) the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 10 on "Unity of Religions", volume no. 11.

Questions - 1

1. What is the meaning of *"Svadharma"* ? Where has it been prescribed? Keeping what considerations in view, one's own duty has been prescribed in our Holy ancient Spiritual Scriptures? (Marks - 5)
2. What are the important duties of students? (Marks - 10)
3. What are the duties of householders belonging to all the four classes of people, namely *Brahmanas, Kshatriyas, Vaishyas* and *Sudras,* as said by *Lord Krishna* in the *Bhagvad Geeta* ? (Marks - 5)
4. What does *Lord Krishna* say in the *Bhagavad Gita* about performance of one's prescribed duties, but not of others? (Marks - 5)
5. What does *Lord Krishna* say in the *Bhagavad Gita* about the benefits which accrue from performance of one's prescribed duties? (Marks - 5)
6. What are the important duties of human beings, as householders, towards themselves? (Marks - 5)

7. Why do human beings, as householders owe their duties towards their family? What are their important duties towards their family members? (Marks - 5)
8. What are the two broad reasons for which human beings, as householders need to perform their duties towards their society and their nation ? (Marks - 5)
9. What are the important duties of human beings, as householders towards their society ? (Marks - 10)
10. What are the important duties of human beings, as householders towards their nation? (Marks - 10)
11. What are the fundamental duties of the citizens of India as enshrined in our nation's Constitution? (Marks - 5)
12. What are the principles which we, the people of India, believe in accordance with our great ancient Indian culture or *Bharatiya Sanskruti* ? (Marks - 5)
13. What are the important duties of human beings, as householders, towards the world ? (Marks - 5)

Questions - 2

1. What are the adverse consequences of claiming of our rights than performing our duties as most of us are presently doing so in our independent and democratic country?(Marks - 5)
2. In our independent and democratic country, why should we be more concerned about performing our duties than claiming of our rights ? (Marks - 5)

About the Book "Youth ! Arise, Awake and Adopt the Right Path of Life"

The write-ups contained in the lessons of this text book titled "Life Building Science" on various topics of the subject of "Life Building and Successful Living", or, in short, "Life Building Science", as stated in the beginning, are introductory only. Therefore, students need to acquire detailed knowledge on all those topics so that they can put the knowledge gained into practice in their day-to-day life and thereby, they will derive immense benefits for themselves.

For acquiring detailed knowledge on various topics of the above subject, students have been advised to study "Spiritual Literature", i.e. standard spiritual scriptures like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other spiritual scriptures of various religions. In case study of the same is not possible for any reason, they have been advised to study the books written by great, spiritually illumined, God-realised *Rishis, Munis,* Saints, Sages and Prophets, who have studied those standard spiritual scriptures meticulously, understood the teachings contained in them correctly, practised those teachings in their life successfully and given their own commentaries on the same in simple manner and widely-read modern languages, i.e. English, Hindi, etc.

One such Saint of the modern time is Swami Sivananda Saraswati. Another such Saint is Swami Chidananda Saraswati. From some of the books written by them, a book of compilation with the title "Youth ! Arise, Awake and Adopt the Right Path of Life", in 16 volumes with 24 lessons, has been prepared and students have been advised to study the same for acquiring detailed knowledge on various topics of the subject of "Life Building and Successful Living", or, in short, "Life Building Science". A brief

introduction about the said book of compilation is furnished in the following lines.

Generally, students are interested to know about the authors of books before studying the same. Such knowledge also creates interest and eagerness in their mind to study the books written by them with required faith and due earnestness. In view of this, let us first discuss briefly about the authors of this book and the books written by them.

The author of this book Swami Sivananda Saraswati was born as Kuppuswami on the 08th September 1887, in the illustrious family of the sage Appayya Dikshitar and several other renowned saints and savants. His mother also belonged to a highly religious family. He had a natural flair for a life devoted to the study and practice of Vedanta.

He had an inborn desire to serve all humanity. His passion for service drew him to the medical career and he became a doctor by profession. He went to Malaya and rendered his medical service to the sick people there whole-heartedly and with full dedication. In course of his medical service, his inborn spirit of vairagya or dispassion came out from within. Then, he gave up his lucrative medical service at Malaya in 1923, came back to India, settled down at Rishikesh, Himalayas, obtained *sannyasa diksha* from his Spiritual Preceptor or *Aadhyatmik Guru Paramahamsa* Swami Viswananda Saraswati and took to the life of complete renunciation or *sannyasa* life. He practised intense spiritual austerities and prolonged deep meditation; and attained Spiritual illumination or Self-realisation or God-realisation or *Moksha*. He shone as a great Yogi, *Para Bhakta*, Saint, Sage and *Jivanmukta* (One liberated while living). The doctor of the body and mind became the doctor of the soul.

Swami Sivananda Saraswati is a broad-minded, catholic, liberal, world-renowned saint of modern India. He believes in the common Fatherhood of One God and universal brotherhood

of all human beings. To him, all human beings, irrespective of their religion, faith, belief, nationality, caste, creed, colour, sect, gender, etc., are equal. Many of his disciples and followers include christians and muslims, apart from hindus. He treats all religions as essentially one. He pays equal respect to all religions; and exhorts that all religions speak the same truth. He also says that the essence of all religions, that is, universal good qualities like truth, non-violence, purity, love, compassion, forgiveness, tolerance, brotherhood, doing good to others, etc., is same and one. He worked for unity of religions in the society and in the world. He also worked for world peace. The International Divine Life Society, Rishikesh, India founded by him is purely a non-sectarian spiritual organisation and any body who vows to adhere to the universal human qualities of truth, non-violence and purity can become its member, irrespective of his religion, faith, belief, caste, creed, colour, sect, gender, nationality, etc. Many christians and muslims, apart from hindus, are also its members. The main objective of the said society is dissemination of spiritual and cultural knowledge amongst the people for the purpose of attainment of spiritual illumination or liberation of soul from the cycle of births and deaths.

After attainment of spiritual illumination, the mission of life of Swami Sivananda Saraswati became dissemination of the spiritual knowledge that he gained during his severe austerities, prolonged meditation and intense spiritual *sadhana* amongst the entire humanity, in order to show them the right path of life. With such mission, he commenced his real service to the entire modern mankind. Millions of people across the world, irrespective of their religion, faith, belief, caste, creed, cult, sect, colour, gender, nationality, etc. flocked to Swami Sivananda Saraswati for spiritual guidance, light and solace. Swami Sivananda Saraswati embraced them all and showed them the right path of life.

The intense desire of Swami Sivananda Saraswati to

disseminate spiritual knowledge amongst the entire modern mankind and his mission to serve them through such dissemination made him to write more than 300 most valuable books. He wrote those books on all aspects of human life, commencing from health and hygiene to religion and spirituality and for all categories and all classes of people, for their guidance. His books are known as Sivananda Literature, which is regarded as a class by itself. Sivananda Literature is widely read throughout the world and has earned great eminence all over the world. Sivananda Literature is a many-sided, all-inclusive and comprehensive veritable ocean of most valuable immortal teachings with several unique features. Those teachings are highly enlightening and immensely beneficial for the entire modern mankind including the modern students. Swami Sivananda Saraswati had special interest for the education, development and welfare of the modern students and youth and therefore, he has written many books specifically for their study and benefits.

In the greatly-needy and burning situation for restoration of life-building, character-building and man-making education for our modern students and till the same is restored permanently in our schools, colleges and universities by the Governments, the world-renowned Sivananda Literature can eminently meet their present requirements for the following four broad reasons:-

Firstly, the vast Sivananda Literature contains right teachings on all topics of the subject of "Life Building and Successful Living" which our modern students need the most, commencing from good physical health to self-realisation, and therefore, the same is comprehensive and self-contained. Secondly, Sivananda Literature contains the essence of the teachings of all spiritual scriptures and religious literatures; and therefore, it is universal and non-sectarian. Hence, students of all nations, religions, faiths, beliefs, sects, castes, creeds, colours, genders, etc. can study the same. Thirdly, Sivananda Literature

is scientific, rational, practical and powerful. Sivananda Literature is also highly awakening, deeply appealing, greatly inspiring, heart-touching and life-transforming. Fourthly, Swami Sivananda Saraswati has imparted his teachings to modern students not as a Master, but as a friend and well-wisher. He always took the positive course of encouraging and infusing new hope and optimism into students and youth; and seldom took condemnatory attitude towards them. Further, those teachings are in simple language and even a high school student can easily understand the same. In view of the same, Sivananda Literature is highly student-friendly.

In view of the above, the teachings of Swami Sivananda Saraswati have been well-received and readily accepted by students all over the world. Millions of modern students all over the world, irrespective of their nations, religions, faiths, beliefs, sects, castes, creeds, colours, genders, have been studying Sivananda Literature and are deriving immense benefits for themselves.

Swami Krishnananada Saraswati, one of the world-renowned, spiritually illumined, God-realised saints and great disciples of Swami Sivananda Saraswati, says "xxxxxxxx At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: "I speak as your humble Sevak and 'Hitakankshi'. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own. xxxxxxxx Millions the world over have benefited materially and spiritually through the study of Swamiji's life-transforming works."

While speaking about Sivananda Literature, Swami Chidananda Saraswati, another world-renowned, spiritually illumined, God-realised saint and the foremost amongst the great disciples of Swami Sivananda Saraswati, says "…..Fortunate indeed is mankind. Blessed are generations that have come after him*, for he made his light to shine perpetually. He has made it akhanda jyoti. He has made a permanent, unbroken light**, banishing the darkness, illumining the pathway of life of all sincere seekers." (*Swami Sivananda Saraswati), (** in the form of Sivananda Literature). Therefore, the teachings of Swami Sivananda Saraswati coming out from his saintly heart as contained in Sivananda Literature are immortal. Hence, Sivananda Literature is a great blessing not only to the generation in which he lived but also to the generation and generation to come after him.

The co-author of the aforesaid book "Youth ! Arise, Awake and Adopt the Right Path of Life", viz. Swami Chidananda Saraswati, is one of the foremost disciples and the successor of Swami Sivananda Saraswati. Like his spiritual master, he is a great, spiritually illumined, God-realised and world-renowned saint of our modern time. He is also a broad-minded, catholic and liberal saint. He has also written many spiritual books. The teachings contained in those books are also universal, scientific, rational, practical, powerful, highly awakening, deeply appealing, greatly inspiring, heart-touching and life-transforming. Like his Spiritual Master Swami Sivananda Saraswati, Swami Chidananda Saraswati had special interest for the education, development and welfare of the modern students and youth. Our modern students can study some of the books written by him also and acquire detailed knowledge on some topics of the aforesaid subject.

The book "Youth ! Arise, Awake and Adopt the Right Path of Life", in 16 volumes, is a book of compilation from many

of the books written by the two above-named great, spiritually illumined and world-renowned modern Saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati of the International Divine Life Society, Rishikesh, India. It contains their teachings in 24 lessons on different topics on the subject of "Life Building and Successful Living" which our modern students need the most, such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian culture, real identity of human beings, true purpose of human life, adherence to righteousness or ethical value, achievement of material prosperity or economic value, fulfillment of vital worldly desires or vital value, attainment of spiritual illumination for liberation of soul from the cycle of births and deaths or spiritual value, spiritual preceptor, yoga and vedanta, company of saints, study of holy scriptures, divine life, spiritual practices, unity of religions, world peace, etc. This book also contains many more writings of the authors which are very valuable and immensely beneficial for our modern students.

This book also contains the compiler's three write-ups on the topics "Life Building and Successful Living — Ways and Means", "Value Education (Life-building, Character-building, and Man-making Education or Moral, Ethical, Religious and Spiritual Education or Value Education) — Its burning necessity in the life of modern students)" and "Spiritual Literature — Its great benefits for modern students in life building and successful living". These three write-ups form the background for study of the various lessons of the book and are of great benefits for our modern students.

Thus, this book of compilation "Youth ! Arise, Awake and Adopt the Right Path of Life" in 16 volumes is a comprehensive, self-contained, all-inclusive and encyclopedic book on the subject of "Life Building and Successful Living" for study by our modern students. This book can very well be used

as text book on the said subject. In the absence of life-building, character-building and man-making education in modern schools, colleges and universities for our students, and till the same is permanently restored, this single book can most eminently meet all their present requirements. It can guide them:

(i) for deciding the right goals of life,

(ii) for proceeding in the right path of life,

(iii) for building their life rightly by laying a proper and strong foundation with good physical health, powerful mind, noble character, ethical conduct, with strict observance of complete celibacy;

(iv) for attaining integrated and harmonious development of their physical body, mind, intellect, heart and soul;

(v) for developing an excellent personality;

(vi) for acquiring knowledge on Indian Culture or *Bharatiya Sanskruti*, religion and spirituality;

(vii) for becoming good human beings;

(viii) for building their life rightly by constructing, upon a proper and strong foundation, the superstructure of their life completely, properly, strongly and nicely;

(ix) for living the religious, ethical and noble life;

(x) for living the spiritual life in order to achieve the higher purpose of human life, i.e. *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Union/Merger of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation, which is the Supreme Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*,

(xi) and thus, for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual.

In view of the same, our modern students can most profitably study this book of compilation and derive immense benefits for themselves.

The soft copy of this book is available in PDF format in the "Internet Archive" and can be searched in the following manner:-

- Access internet through any browser
- Log in <archive.org>
- Click <Advance Search>. A box of fields will appear on the screen
- Type <Mohan Lal Agrawal> in the field "Creator"
- Click <Search>
- The above book in 16 volumes will be displayed.

Our modern students can open the said book in the "Internet Archive" in the above manner and study the same free of cost. They can also print the hard copy of the book from the "Internet Archive".

Author's Last Prayer to Modern Students

Dear Friends ! You have since completed study of all introductory write-ups of this text book titled "Life Building Science". You have got introduced to the 24 lessons on various topics on the subject of "Life Building and Successful Living", or, in short, "Life Building Science"; and have acquired basic knowledge on the meaning, necessity, importance, manner and benefits of the subject matter of each topic.

Now, I firmly believe that after acquiring such basic knowledge, you have definitely become very much inquisitive and greatly interested to acquire detailed knowledge on all topics of the said subject of "Life Building and Successful Living", or, in short, "Life Building Science". You have also become greatly inspired and immensely encouraged to commence study of "Spiritual Literature", including the books of great, spiritually illumined, God-realised modern Saints, Sages and Prophets, and also the book of compilation "Youth! Arise, Awake and Adopt the Right Path of Life", (16 volumes), written by two such great Saints Swami Sivananda Saraswati and Swami Chidananda Saraswati, in order to acquire detailed knowledge on all topics of the said subject.

Dear Friends ! Now, please commence study of "Spiritual Literature", including the above books, and acquire detailed knowledge on all topics of the subject of "Life Building and Successful Living", or, in short, "Life Building Science".

Dear Friends ! Please study those books with willingness, patience, faith, interest and encouragement. Please also study the same earnestly, devoutly, sincerely, thoroughly, carefully and meticulously. Please study all chapters/lessons, one by one. Please study those chapters/lessons again and again. Repeated study, that too with high level of receptivity, will enable you to get a clear and correct understanding of the teachings/knowledge

contained in those books.

After studying each chapter/lesson of those books, please do *manana* or calm and deep reflection in your mind for some more time on the teachings/knowledge so gained. Such reflection will help you in proper grasping and full absorption of the knowledge in your mind. Please also do *nididhyasana* or composed and deep meditation for some longer time on the teachings/knowledge contained in each chapter/lesson of those books so that you will be able to absorb and assimilate the same in your mind deeply and retain in your memory instantly and for long period.

Dear Friends ! Please study those books for 20 to 30 minutes every day. Please study the same in the early morning hours, because in the early morning hours, the mind remains calm, quite and fresh and is found to be in a receptive state, concentration of the mind comes easily and whatever is studied is deeply absorbed and easily remembered. And thereafter, you can study the books on your class lessons.

However, you may think that because of the heavy burden of your school/college/university class lessons, you may not find time every day to study those books. But, as the oft-quoted saying "Where there is a well, there is a way" goes, if you so "will", you can find out/earmark 20 to 30 minutes early in the morning every day for studying those books. You can find such time every day (a) by sleeping early in the night and by rising early in the morning, (b) by keeping yourself away from time-wasting activities like excess sleeping, gossiping, indulgence in entertainment activities, excess use of social media, cinema, television, mobile phone, etc.; and (c) by making "time management" by preparing and sticking to what is called "Daily Routine" by allotting separate time for various day-to-day activities of your life. A Model Daily Routine has been furnished in Lesson No. 21 on "Living of Religious and Ethical Life and

Spiritual Life during student life and youth period" of this text book "Life Building Science" for your guidance.

However, in spite of the same, if you can not devote time early in the morning every day for studying those books because of the heavy burden of your school/college/university class lessons, you should study those books for 01 to 02 hours on all Sundays and holidays, in the early morning hours.

Dear Friends ! In this connection, please note one most important point. Swami Sivananda Saraswati advises to "DIN". "DIN" means "Do It Now". Therefore, "Please "DIN". That means, please commence study of the aforesaid spiritual literature immediately. Because, if you will think that you will commence study of the books from "tomorrow", that "tomorrow" will never come, and in that case, you will be the greatest loser. But if you study the books "today", you will be the greatest beneficiary. Life is short. Time is fleeting. Therefore, please "DIN", "Do It Now", study the spiritual literature “now” and thereby, you will derive immense benefits for yourself. This is in your own interest, and for your highest welfare and supreme good.

Dear Friends ! After studying spiritual literature and the aforesaid books and acquiring theoretical knowledge, please note to practise the knowledge so gained in your day-to-day life sincerely and meticulously so that you can derive immense benefits for yourself.

In this connection, I take this great opportunity to most humbly offer my earnest, fervent and heart-felt prayer to the Almighty Supreme Lord and all *Rishis, Munis,* Saints, Sages, Prophets, Teachers and Professors to bestow Their Choicest Blessings upon you all for achieving crowning success in your above endeavours.

Valedictory Address to Modern Students
(Swami Sivachidananda Saraswati)

(Author's Note: In ancient time, students were imparted, in accordance with our great, glorious, lofty, unique and ideal Indian Culture or *Bharatiya Sanskruti*, the right kind of education, viz. life-building, character-building and man-making education through moral, ethical, religious and spiritual education as well as secular education by *Rishis, Munis,* the teachers, in educational centres known as *Gurukulas* or *Rishikulas*. During their education there, students were able to lay the foundation of their life properly and strongly with good physical health, powerful mind, noble character and ethical conduct and with strict observance of complete celibacy. Students were imparted knowledge about our country's great and glorious ancient culture and on the four grand goals of ideal human life according to our own culture, i.e. righteousness, economic prosperity, vital worldly desires and spiritual illumination, for living a successful, complete, purposeful, prosperous, happy and peaceful human life. Thus, students were coming out of the *Gurukulas* and *Rishikulas* with proper and strong foundation of their life; and rightly and adequately taught; and well prepared to live their future life completely and successfully.

Further, after completion of their education and before leaving the *Gurukulas* and *Rishikulas*, the *Rishis, Munis,* the teachers, were delivering convocation addresses to their students. Their convocation addresses contained some parting advices which were then considered necessary for students to observe in their future household life in the society for living their life rightly. (One such convocation address delivered by an ancient Preceptor, the Great Sage *Yajnavalkya,* to his students on completion of their education in his *Gurukula,* as contained in the *Taittiriya Upanishad, Siksha Valli, Eleventh Anuvaka* - 1 to 5, has been included in this book for study and benefits of our modern students).

In the modern time, students are imparted secular education only in schools, colleges and universities. They are not given life-building, character-building and man-making education through

moral, ethical, religious and spiritual education. Consequently, they do not know about the same and are unable to lay the foundation of their life properly and strongly during their golden student life and youth period. They are also ignorant about our country's great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sankruti* and on the four grand goals of ideal human life to be achieved according to our own culture for living a complete, purposeful, prosperous and successful life.

Also, after completion of their education in schools and colleges, our modern students are also not given parting advices through convocation addresses regarding living of their future household life in the society rightly. However, convocation functions are arranged at universities and institutes; and dignitaries and guests from outside are invited to deliver convocation addresses to the students. Those addresses cover mostly topics relating to the respective fields of interest/ activities of the invited dignitaries and guests and in many cases, do not appear to be much related to living of future life rightly by the students, when compared with the ancient convocation addresses.

In this context, one 04 Days Student Awareness Programme on "Value Education for Life Building and Successful Living" was organised at IDM Public School, Bolangir, Odisha during November 2019 for guidance of their students, in the situation of lack of life-building, character-building and man-making education. At the end of the said programme, Swami Sivachidananda Saraswati belonging to the Divine Life Society, Rishikesh, India and the Secretary, Sivananda Centenary Boys High School, Bhubaneswar, Odisha, India delivered, in his inimitable style, the valedictory address to the participating students. That address can be termed as a convocation address to our modern students.

The said valedictory address of Shri Swamiji contains his valuable advices on all aspects of building of human life properly and strongly and living the same rightly i.e. completely, purposefully, prosperously and successfully by our modern students. Thus, the said valedictory address takes care of the complete needs of our modern students in this matter, in the present

situation of lack of life-building, character-building and man-making education in the study curriculum in our modern schools, colleges and universities and also the present conditions obtaining in our modern society. In view of the same, the said address can be regarded as much more than convocation address, when compared with the ancient convocation address.

Further, in our humble view, the said valedictory address of Shri Swamiji is comprehensive and all-inclusive as well as highly enlightening and greatly inspiring. The said address is enormously valuable and profoundly beneficial for our modern students in the matter of building their life rightly during their student life and youth period and living their future life ideally and successfully. As such, it can be regarded as a life-long Universal Guide and True Companion of our modern students. Therefore, the said address has been collected and reproduced below, with the kind consent of Shri Swamiji, for study by our modern students all over for their right guidance and great personal benefits.

I most earnestly and fervently pray to our dear modern students to kindly study the aforesaid valedictory address of Shri Swamiji patiently, carefully, thoroughly and meticulously, with due earnestness and great interest; and also practise the advices contained therein earnestly, meticulously, sincerely and committedly in their day-to-day life, in their own interest and for their highest welfare and supreme good. Thereby, it is firmly believed, they will derive immense benefits for themselves.)

The above valedictory address of Shri Swamiji is reproduced as under:-

Part - I

Universal Prayer

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Existence-Consciousness-Bliss Absolute.
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us form egoism, lust, greed, hatred,
anger and jealousy,
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

Part - II

Blessed students ! When the result of some good actions performed by a person in some of his past births come up to fructify, it comes as a divine blessing in the form of some good fortune and auspiciousness at a point of time in his life. Accordingly, you must have done some good actions in some of your past births which have now fructified, and the good result of the same has come to you now as a divine blessing in the form of this Students Awareness Programme on the subject of "Value Education for Life Building and Successful Living", which shows you "The Right Path" of human life upon this earth plane. That too, it has come at this very beginning period of your life here in the world. Because, this is the right time and most suitable and appropriate period during which you need to know "The Right Path" of your life and accordingly, you need to build your life properly so that you can live your future long life successfully, that is, economically prosperously as well as spiritually happily and peacefully. You are blessed in that way. Therefore, I address you all as the "Blessed Students".

Blessed students ! In the situation of lack of life-building, character-building and man-making education or moral, ethical, religious and spiritual education, called value education, in the modern schools, colleges and universities, it is a matter of great happiness that you have successfully undergone and completed this Students Awareness Programme on the subject of "Value Education for Life Building and Successful Living".

During this short duration programme, you have been introduced to various lessons on the subject of "Life Building and Successful Living". Now you have known the meaning, necessity, importance and benefits of each lesson on the said subject. You have also been presented with a set of the Book of compilation "Youth ! Arise, Arise, Awake and Adopt the Right Path of Life" in 15 volumes, which contains detailed teachings of the great, illumined and world renowned Saints Shri Swami Sivananda Saraswati and Shri Swami Chidananda Saraswati of the International Divine Life Society, Rishikesh, India, on all lessons on the subject of "Life Building and Successful Living".

Blessed students ! Please study all the lessons of the Book earnestly, devoutly, sincerely, carefully and meticulously. Please study the lessons with *"manana"* or calm and deep reflection in your mind for some time; and with *"nidhidhyasana"* or calm, composed and deep meditation for some longer time on the teachings contained in the lessons of this book so that you will be able to absorb and assimilate the same in your mind deeply and retain in your memory instantly and for long period. Please study the Book for half an hour daily. However, if you can not devote such time daily because of the heavy burden of your class lessons, please study the Book for 02 to 03 hours on Sundays and Holidays. And acquire knowledge on all topics on "Life Building and Successful Living".

Blessed students ! After acquiring such knowledge, you need to put the same into practice in your daily life so that you

can derive the real benefits for you. Knowledge is meant to be practised. If you do not practise, you can not derive the real benefits in your life. Knowledge is primary, but practice is must. This is extremely important for you. Please, therefore, practise, practise and practise the teachings. Please never neglect it.

Please practise *asana, pranayama* and physical exercises regularly; take good, nutritious and balanced food and have adequate sleep and thereby, build good physical health. Good physical health will enable you to perform your duties and responsibilities smoothly and efficiently and thereby, to achieve success in all fields of activities in your life.

Please practise thought culture, will culture, memory culture, concentration and meditation and develop a powerful mind. A powerful mind will enable you to perform your duties and responsibilities quickly, skillfully, efficiently and perfectly and thereby, to achieve success in all fields of activities in your life. You will get astounding results and derive immense benefits in your life by empowering your mind.

Please build noble character or *satcharitra* by cultivation of good qualities such as obedience, humility, respectfulness, friendliness, self-control, discipline, truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, optimism; and eradication of evil qualities such as lust, anger, greed, selfishness, hatred, jealousy, arrogance, fear, pessimism. Please also cultivate 18 other good qualities which my Spiritual Master His Holiness Shri Swami Sivananda Saraswati has composed in the form of a song called the Song of Eighteen Ities. The Song is:-

SONG OF EIGHTEEN 'ITIES'

Serenity, regularity, absence of vanity,
Sincerity, simplicity, veracity,
Equanimity, fixity, non-irritability,

Adaptability, humility, tenacity,
Integrity, nobility, magnanimity,
Charity, generosity, purity,
Practise daily these eighteen 'ities'.
You will soon attain immortality.
Brahman is the only real entity.
Mr. So and so is a false non-entity.
You will abide in Eternity and Infinity,
You will behold unity in diversity.
You cannot attain this in the university.
You can attain this in the Forest University."

Please build noble character, because noble character is the greatest power on earth. It is also the most valuable wealth of your life. This is the most important foundation of your life. With a noble character, you can achieve victory and success in all undertakings and in all fields of your life. This will enable to perform ethical conduct or righteous conduct and thereby, make a bright future destiny for you.

Please perform ethical conduct or righteous conduct or *sadachara*. According to the universal and immutable Law of Actions, "as you sow, so shall you reap". If you perform ethical conduct or righteous actions, it will bestow good results upon you. But, if you perform unethical conduct or bad actions, it will yield bad results for you. By performing ethical conduct or righteous actions, you can achieve real success both in your professional and secular life and in your spiritual life. Please, therefore, perform always ethical conduct or righteous conduct or virtuous conduct or *sadachara*. This is another most important foundation of your life. This will make your future destiny as a bright one.

Please strictly observe complete celibacy or *"Purna Brahmacharya"* . *"Brahmacharya"* will contribute a great deal in building your life strongly. *"Brahmacharya"* will bestow upon

you success in all undertakings and in all fields of your life, both secular and spiritual. It will enable you to live your life successfully, both economically and spiritually. It will also contribute a great deal in building an excellent and magnetic personality. It is the basis of success both in your secular life and in your spiritual life. Strict observance of complete celibacy or *"Purna Brahmacharya"* is of vital importance in your life.

Blessed students ! Ethics and spirituality are the most worthy pursuits of human life according to our great, glorious, lofty, unique and ideal Indian Culture or *Bharatiya Sanskruti*. Please remember this well; and together with prosecuting your school, college and university education, please commence living an ethical life or *dharmik jeevana* and spiritual life or *aadhyatmik jeevana* from your student life and youth period itself in all possible manners. This is extremely important. And living of such life is also possible and very easy. It will pay you rich dividends in your entire life. In this connection, my Spiritual Master His Holiness Shri Swami Sivananda Saraswati says:-

Quote: "Beloved children! The spiritual seed must be sown just now. Offer a fragrant flower to the Lord. It is a great offering. When you are young, you must do japa, kirtan and meditation, and study religious books. If you sow the seed now itself, it will strike a deep root, blossom forth in time and yield the fruit of immortality. When you grow older, you will develop knowledge and wisdom and devotion to the Lord. They will be your real wealth, eternal bliss and perennial joy." **Unquote.**

Blessed students ! Our Holy Scriptures say that *"Aacharyadevo bhava"* (आचार्यदेवो भव), that means the Teachers or the *Acharyas* or the *Gurus* are the Gods. Therefore, while studying in the educational institutions, please pay respect to them accordingly. Exhibit *shradhha* or love, *bhakti* or devotion and *vishwas* or faith in your conduct towards them. Obey them. Listen to them. Emulate their good qualities. Please pay regards

to your seniors and love your juniors. Please maintain amicable and friendly relations with your classmates and friends. Please obey the rules and maintain discipline in the school.

Blessed students ! Please keep company of good people. This will help you to live your life rightly. Please always remain away from bad company. Because, the effects of bad company are disastrous. Bad company will ruin your life. Further, although television, computer and mobile phone are found necessary in the modern world, those are also your bad company and are considered as the dreaded enemies. Please, therefore, keep their use to the minimum, as is badly necessary. But, please do not use the same indiscriminately. Please do not use those instruments as sources of entertainment and for passing of time, because use of the same for longer period are said to result in many types of serious physical, mental, emotional and psychological problems and sicknesses. Doctors and psychologists say that many times such mental and psychological diseases are almost incurable.

Blessed students ! Please put in hard labour. Study your class lessons sincerely, meticulously, tenaciously and dedicatedly. Acquire thorough and deep knowledge on the subjects. Please perform well in the examinations and come out with flying colours. This is necessary for enabling you to make a good profession, vocation or occupation for ensuring your physical existence upon this earth plane. Study is your primary duty. This is very important. Please do not neglect it.

Blessed students ! Complete your education and become a good professional like doctor, engineer, lawyer, management executive, chartered accountant, lecturer, professor or a good businessman or an agriculturist. Simultaneously, please note to become a good man, a noble man and an ethical man in your professional and household life. Please earn money and acquire material prosperity in order to meet your life's basic necessities, family needs, social needs, national and other needs and to live a

reasonably comfortable life. But please note to earn money by honest and fair means only and without causing harm to others, in accordance with the rules of *Dharma* or ethical code of conduct. Become economically prosperous but in the legitimate way only. And with the help of your legitimately earned income and within the limit of the same, fulfill your various types of worldly and secular desires, that is, physical, biological, mental, psychological and emotional desires. But please ensure that such desires are need-based only and are legitimate ones. Please live a life of simple living and high thinking. Please live an ideal household life. Such household life or secular life is inevitable and very important. This will give you true happiness in life.

Blessed students ! Please also note to become a spiritual man. Please live the spiritual life. Please pursue spirituality and practise Yoga and Vedanta in accordance with the instructions of your Spiritual Preceptor. Please live the divine life. Please put in your best endeavours to achieve the supreme goal of life, that is, Self-realisation or God-realisation or Liberation of the Soul from the cycle of births and deaths or *Moksha*. Achievement of this supreme goal of life will bestow upon you lasting happiness and eternal peace. It will also result in permanent cessation of all worldly sorrows and sufferings in your life. Spiritual life is indispensable and extremely important. Please never neglect this.

Blessed students ! Let ethics or righteousness or *dharma* govern all activities in all fields throughout your entire life. This will give you true material prosperity and real happiness. And let spirituality or *aadhyatmikata* be your greatest pursuit and supreme goal of life. This will give you permanent happiness and eternal peace. Ethics and spirituality are the life breadth of our Indian Culture or *Bharatiya Sanskruti*. Please remember this well and strive your best to become ethically perfect and spiritually wealthy. Thus, live your life successfully and ideally. Thus will your living upon this earth plane become ideal, successful,

complete, meaningful, purposeful, prosperous and worthy. This is extremely important. Please never neglect it.

Part - III

Blessed students ! Coming to the family front, building your personal life properly and living the same successfully will have great positive impact on your children. You will be well equipped to groom them rightly by instilling in their mind moral and ethical values and spiritual impressions or *sanskaras*. You can develop them as well-mannered, good, noble, ethical, spiritual and successful human beings and in that manner, you can perform your duty towards them well. Blessed students ! Our Holy Scriptures say *"Matridevo bhava"* (मातृदेवो भव), that means the Mothers are Gods. *"Pitridevo bhava"* (पितृदेवो भव), that means the Fathers are Gods. Therefore, in your family life, treat your mother and father as Gods. Pay respects to them accordingly. Serve them lovingly. Take proper care of them. Please also treat other elder members in the family similarly. Extend love and affection to your brothers and sisters. Learn to practise adjustment and cooperation, and live lovingly and amicably with all family members. Maintain cordial and harmonious relations with all of them. Please make your home the heaven on the earth.

Blessed students ! Become a good member of the society. Perform well your duties towards your fellow beings in the society. Do *paropakara* or good to others. Help the needy, feed the poor, clothe the necked, serve the sick, share what you have with the less fortunate brethren, speak words of kindness, compassion, consolation, sympathy, encouragement with the forlorn and the disheartened. This is the greatest social duty. Also, as our Holy Scriptures and our Saints and Sages say, *paropakara* or doing good to others is the highest duty or *parama dharma* of human beings.

Understand religion in its true meaning and practice the same correctly. Follow your own religion but pay respect to all

other religions. Please maintain religious unity. Keep friendly, loving, cordial and harmonious relations with your neighbours and all people belonging to all religions, faiths, castes, creed, colours, genders and nations, because we all are the divine children of The One Almighty Supreme Lord, our Divine Father and therefore, we all are the divine brothers and sisters.

Also be kind and sympathetic towards the animals and insects; and the plants and trees, which are also the living creations of the Almighty Supreme Lord, the Creator. Never inflict harm or cause injury to them. Our Holy Scriptures and our Saints and Sages say that non-violence is the highest duty or *parama dharma* (अहिंसा परमोधर्मः) of human beings.

Thus, please become a good member and a real asset of the society.

Blessed students ! You are a citizen of the nation. Please, therefore, perform your duties towards the nation. Please love your motherland. Please be loyal to the nation. Please be patriotic to the nation. Please be nationalistic. Please maintain national unity, integrity, harmony and peace. Please obey and observe the laws and rules of the nation. Please protect all national properties. Please keep public places neat, clean and pollution-free. Please also preserve and protect the natural environment around you including trees, forest, water, river, air, etc. Please maintain ecological balance. Please also perform the duties of citizens as have been enshrined in our nation's Constitution. Please perform your duty first and then ask for your right. Thus, please be an ideal citizen and a real asset of the nation.

Blessed students ! You are also a citizen of the world. We, in India, in accordance with our great ancient culture or *Bharatiya Sanskruti*, believe in the principles of (a) Common Fatherhood of one God and Universal Brotherhood of all human beings upon this earth planet, (b) The Whole Universe is One Family and (c) Let all people of the world become happy. Please, therefore,

practise and live these mottos in your personal life. Please keep up the feeling of universal brotherhood and maintain harmonious relations among all people of all nations of the world. Please practise unity of religions and contribute towards world peace. Please offer prayer for the well being of all people of the world and for world peace. And thus, become an ideal citizen and a true asset of the world.

Blessed students ! Every country has its own culture and that culture only is suitable to its people. Please, therefore, follow our own culture, that is Indian Culture or *Bharatiya Sanskruti*. Please do not imitate blindly western culture which is not meant for our people and is not suitable to us. You should not imitate their superficial fashion and material way of life, but you should emulate their good qualities like cleanliness, punctuality, discipline, dutifulness, honesty, loyalty, patriotism, nationalism etc. Western culture contributes towards achievement of two goals only in human life. Those are: accumulation of huge material wealth and enjoyment of abundant worldly pleasures. These two achievements may give you plentiful material happiness and worldly pleasures but such happiness and pleasures do not last long, instead, these things are temporary only. Ultimately, these two achievements will result in sorrows and sufferings in your life. This has been the experiences of the people who have followed the western culture. But Indian Culture or *Bharatiya Sanskruti*, our own culture, will give you true material prosperity and legitimate worldly pleasures. These two achievements will give you true happiness and such happiness will last long. In addition, Indian Culture or *Bharatiya Sanskruti* will bestow upon you two more invaluable and most worthy achievements. Those are "righteousness" or *"dharma"* and "spirituality" or *"aadhyatmikata"*. These two great achievements will result in attainment of the supreme goal of life, that is, Self-realisation or God-realisation or Liberation of Soul from the cycle of births

and deaths or *Moksha.* This will bestow upon you happiness that will be permanent and peace that will be eternal. These two great achievements will also result in permanent cessation of sorrows and sufferings in your life. Then only, your living upon this earth plane will be meaningful, purposeful, prosperous, peaceful, complete and successful. Then only, your living upon this earth plane will be ideal. Please, therefore, follow Indian Culture or *Bharatiya Sanskruti,* our own culture, our great, glorious, lofty, unique and ideal culture, in letter and spirit; and live your entire life in the pattern as has been envisaged and prescribed in our own culture. Please shine as "A True *Bharatiya*". Please radiate as "A Real *Bharatiya*". Please feel proud to be "A Genuine *Bharatiya*". Please never forget this. Please never neglect this. This is extremely important.

Blessed students ! Last, but not the least, please study Holy Scriptures and keep company of Holy Persons, Saints, Sages, Prophets and Godmen for some time every day. However, if it is not possible every day, then devote sufficient time for the same at least once in every week. But please make it a regular habit. Never neglect this. Because, these two pursuits are very much enlightening, beneficial, powerful and effective. These two pursuits will constantly show you "The Right Path of Life" and also guide, inspire and encourage you always to keep on walking in "The Right Path of Life" amidst all obstacles and unfavourable circumstances. Then only you will be able to live a successful life upon this earth plane.

Blessed students ! Another most important thing. Please "DIN", that is, "Do It Now" as my Spiritual Master His Holiness Shri Swami Sivananda Saraswati says. Because, if you will think that you will study the book of compilation "Youth ! Arise, Arise, Awake and Adopt the Right Path of Life" tomorrow or practice the knowledge to be gained from the said book "tomorrow", that "tomorrow" will never come, and in that case, you will be

the greatest loser. But if you study the book "today" and practise the teachings "today", you will be the greatest beneficiary. Life is short. Time is fleeting. Therefore, please "DIN", "Do It Now" and derive immense benefits for yourself. This is in your own interest, and for your highest welfare and supreme good.

Part - IV

I pray to the Almighty Supreme Lord and all Saints, Sages, Prophets and Godmen of all nations, religions, faiths and beliefs to bestow Their Choicest Blessings upon you to enable you to endeavour your best on "The Right Path of Life", build your life properly and live the same successfully.

God Bless you all.

Convocation Address to Ancient Students

In ancient India, students were taught in the *"Gurukulas* and *Rishikulas"* by *Rishis, Munis,* the *Brahma Vidya Gurus*. They were imparted "Life-building, Character-building and Man-making" education through moral, ethical, religious and spiritual education, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Consequently, they were able to lay the foundation of their life during their student life threat properly and strongly with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. They were acquiring knowledge about our Indian Culture or *Bharatiya Sanskruti* and on the four grand goals of ideal human life according to our own culture, i.e. righteousness, economic prosperity, vital worldly desires and spiritual illumination, for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life. Thus, the ancient students were coming out of the *Gurukulas* and *Rishikulas* with proper and strong foundation of their life; and rightly and adequately taught; and well prepared to live their future life completely and successfully.

At the time of their departure from the *"Gurukulas* and *Rishikulas"* on completion of their study, their Teachers, the *Rishis, Munis,* the *Brahma Vidya Gurus,* were imparting them necessary final teachings on how they should conduct themselves in their household life so that they could live a successful life. Such final teaching or address is called "Convocation Address".

One such "Convocation Address" delivered by the ancient Preceptor, the Great *Rishi Yajnavalkya,* to his students on completion of education in his *Gurukula,* is found in the *Taittiriya*

Upanishad, Siksha Valli, Eleventh *Anuvaka* - 1 to 5. The meaning of the said convocation address is given below. The said address is as relevant in the modern time as it was so in the ancient time. Therefore, our modern students can most profitably study the same and derive immense benefits in their life from the same.

Ancient Convocation Address

(*Taittiriya Upanishad, Siksha Valli*, Eleventh *Anuvaka* - 1 to 5)

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः। आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम्। कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकँ् सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ।

ये के चास्मच्छेयाँसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।

श्रद्धया देयम् । अश्रद्धयादेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः। युक्ता आयुक्ताः अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम्। एवमु चैतदुपास्यम् ।

Having taught the *Vedas*, the preceptor exhorts the disciple:

1. "Speak the truth. Adhere to *Dharma* and do your duty. Never swerve from the study of the *Vedas*. After giving the preceptor the fee he desires, enter into household life and do not cut off the thread of the offspring. Never swerve away from speaking the Truth. Never swerve from observing *Dharma* and performing your duty. Never neglect your welfare. Never neglect your prosperity. Never neglect the study and the teachings of the *Vedas*."

2. "Never swerve from the duties to the gods and to the manes. May the mother be thy God. May the father be thy God. May the preceptor be thy God. May the guest be thy God. Let only those actions that are free from blemishes be done, and not others. Only those that are good acts to us should be performed by thee and not others."

3. "You should remove the fatigue of *Brahmanas* who are superior to us by serving them with seats, etc."

4 & 5. "Gift should be given with *shraddha* or faith, it should never be given without *shraddha* or faith, it should be given in plenty, with modesty, with sympathy.

Now if any doubt as regards any action or conduct arises in you, you should act in those matters in the manner in which the *Brahmanas,* who are thoughtful, religious, not set on by others, not cruel, devoted to *Dharma,* act there.

Now as regards persons accused of sin, deal with them in the manner in which the *Brahmanas,* who are thoughtful, religious, not set on by others, not cruel, devoted to *Dharma,* deal there.

This is the injunction. This is the teaching. This is the secret of the *Vedas* and the *Upanishads*. This is the (God's word of) command. This should be observed. Thus is this to be meditated upon."

PART - E - EPILOGUE

Epilogue - 1

Author's Further Prayer to Modern Students

Dear Friends ! I trust that you have since completed study of "Spiritual Literature", including the books of great, spiritually illumined, God-realised modern Saints, Sages and Prophets and also the book of compilation "Youth! Arise, Awake and Adopt the Right Path of Life" (16 volumes), written by two such great Saints Swami Sivananda Saraswati and Swami Chidananda Saraswati, and have acquired detailed theoretical knowledge on all topics of the subject of "Life Building and Successful Living".

Dear Friends ! Now please note to practise the theoretical teachings/knowledge so gained from the "Spiritual Literature" and the said books in your day-to-day life so that you will derive real benefits for yourselves.

Dear Friends ! In this connection, our *Rishis, Munis,* Saints, Sages and the Great Ones say that knowledge gained without putting the same into actual practice in the day-to-day life remains merely as theoretical knowledge and is of no real benefit to us. The whole world can guide us but nobody can practise for us. It is only we who will have to practise the theoretical knowledge ourselves and build our life rightly and live the same successfully so that we ourselves will derive the real benefit in our life. Therefore Friends ! Please note to practise the theoretical knowledge so gained by you from the spiritual literature in your day-to-day life sincerely and meticulously. Please also note to continue such practice life-long, with strong determination, firm commitment, high positiveness, great encouragement, utmost sincerity and constant perseverance; and derive immense benefits for yourself. There is no substitute to

actual practice. Such practice is also in your greatest personal interest, highest welfare and supreme good. Please, therefore, note to practise the theoretical teachings so gained.

Dear Friends ! In this connection, please note one most important point. Swami Sivananda Saraswati advises to "DIN". "DIN" means "Do It Now". Therefore, "Please "DIN". That means, please commence practice of the theoretical knowledge gained bu you immediately. Because, if you will think that you will practise the knowledge from "tomorrow", that "tomorrow" will never come, and in that case, you will be the greatest loser. But if you practise the knowledge "today", you will be the greatest beneficiary. Life is short. Time is fleeting. Therefore, please "DIN", "Do It Now", practise the knowledge "now", and thereby, you will derive immense benefits for yourself. This is in your own interest, and for your highest welfare and supreme good.

Dear Friends ! On conclusion, I pray to all of you to please note to:-

(a) decide the goals of your life rightly;

(b) build your life rightly (i) by laying a proper and strong foundation with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy, and (ii) by constructing upon the same a complete, proper, strong and nice superstructure, with achievement of all the four grand goals of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti;* viz. *Dharma* (adherence to righteousness or ethical value), *Artha* (acquisition of material prosperity or economic value), *Kama* (fulfillment of vital worldly desires or vital value) and *Moksha* (attainment of liberation of the Soul from the cycle of births and deaths or spiritual value); and

(c) live your precious human life rightly, i.e. please live an ideal,

successful, complete, purposeful, prosperous, happy and peaceful human life upon the earth plane. Thereby Friends ! You will derive immense benefits for yourselves.

Simultaneously, you will become worthy assets of your families, good members of the society and ideal citizens of the nation and of the world.

In this connection, I take this great opportunity to most humbly offer my earnest, fervent and heart-felt prayer to the Almighty Supreme Lord and all *Rishis, Munis,* Saints, Sages, Prophets, Teachers and Professors to bestow Their Choicest Blessings upon you all for achieving crowning success in your above endeavours.

PART - E - APPENDICES

Appendix - 1

Study of Religions or Religious Education in educational institutions is not anti-secular and also is not violative of the provisions of the Constitution of India

The "Secular" character of our country and the prohibition for imparting of "religions instruction" in educational institutions of our country made in the Article 28 of the Constitution of India have been considered by many as the main obstacle in the matter of restoration of religious and spiritual education in our educational institutions. This is so because the words "Secular" and "Religious instruction" as embodied in our Constitution have not been defined and therefore, those two words have been widely misinterpreted, misunderstood and misconstrued by many people. However, it is learnt from the Judgment dt. 12.09.2002 delivered by Hon'ble Supreme Court of India in the case of Ms. Aruna Roy and others vrs. Union of India and others in W.P. (C) No. 98 of 2002 that introduction of study of religions in the educational institutions of our country wholly maintained out of State funds is not anti-secular and also is not prohibited in the Article 28 of our Constitution. Since this point is most vital and the matter of restoration of life-building, character-building and man-making education or value education or moral, ethical, religious and spiritual education in the schools, colleges and universities of our country depends mostly upon this point, amongst others, a brief discussion in the matter here is considered highly necessary and most worthwhile and therefore, this discussion.

Secular

After achievement of independence of our country from

the British rule in 1947, the Constitution of India was framed and adopted in the Constituent Assembly of our country in 1949, made effective in 1950, and India was declared as a democratic republic State as per the Preamble of our Constitution. Subsequently, by the 42nd Amendment Act, 1976, the words "Socialistic" and **"Secular"** were added to the Preamble of our Constitution. The concept of secularism is stated to be implicit in the Preamble of our Constitution which declares the resolve of the people to secure to all its citizens, inter alia, "Liberty of thought, expression, belief, faith and worship" and this implicit meaning was stated to be made explicit by insertion of the word "Secular" to the Preamble of our Constitution. However, the word "Secular" has not been defined in our Constitution. In the absence of a definition, the word "Secular" has been variedly interpreted by many in their own ways. Many persons, due to ignorance or with motivated/ vested self-interests, have interpreted it negatively as anti-God, anti-Religion, anti-Spiritual etc. and thus, the same has been the commonly misunderstood meaning of the word "Secular" in the minds of most of the people of our country.

Similarly, Article 28(1) of the Constitution of India prohibits imparting of religious instruction in the educational institutions which are wholly maintained out of State funds. It provides as under:-

"28. Freedom as to attendance at religious instruction or religious worship in certain educational institutions -

(1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds."

The expression "Religious instruction", like the word "Secular", has also not been defined in our Constitution. In the absence of a definition, the expression "Religious instruction" has been misunderstood/ misinterpreted by most of the people of our country as prohibitive of imparting of "Religious education" in the educational institutions of our country which are wholly

maintained out of State funds. During debate on the Article 28 in the Constituent Assembly of our country, when Hon'ble Dr. B.R. Ambedkar, the Chairman of the Constitution Drafting Committee was reportedly explaining his view that religious instruction be distinguished from research or study, Prof. Shibban Lal Saksena, asked Hon'ble Dr. B.R. Ambedkar "The way in which you have explained the word "religious instruction" should find a place in the Constitution". Hon'ble Dr. Ambedkar replied "I think the Courts will decide when the matter comes up before them."

Subsequently, occasions came before the Hon'ble Courts of our country, including the Hon'ble Supreme Court, the Apex Court of our country, to give judicial interpretation of both the words i.e. "Secular" and "Religious instruction." The following is a brief discussion about the same.

Secular

As regards the word "Secular", in the case of St. Xavier's College vrs. State of Gujarat (Reference:- AIR 1974 SC 1389 at page 1414), the Hon'ble Supreme Court observed "There is no mysticism in the secular character of the State. Secularism is neither anti-God nor pro-God; it treats alike the devout, the antagonistic and the atheist. It eliminates God from the matters of the State and ensures that no one shall be discriminated against on the ground of religion."

In the case of S.R. Bommai and others vrs. Union of India and others in Civil Appeal No. 3645 of 1989 (Reference:- AIR 1994 SC 1918), the concept of secularism was elaborately discussed and the Hon'ble Justices of the Supreme Court observed, inter alia, as under:-

"The Preamble and Arts. 25, 26, 29, 30, 44, 51-A, 14, 15, 16 by implication prohibit the establishment of a theocratic State and prevent the State either identifying itself with or favouring any particular religion or religious sect or denomination. The State is enjoined to accord equal treatment to all religions

and religious sects and denominations.…….(Paras 88, 2)"

"Secularism is one of the basic features of the Constitution. While freedom of religion is guaranteed to all persons in India, from the point of view of the State, the religion, faith or belief of a person is immaterial. To the State, all are equal and are entitled to be treated equally. In matters of State, religion has no place……."

"Secularism is thus more than a passive attitude of religious tolerance. It is a positive concept of equal treatment of all religions……." (Paras 365, 237,2)

In the case of Ms. Aruna Roy and others vrs. Union of India and others in W.P.(C) No. 98 of 2002 (Reference- AIR 2002 SC 3176) also, the concept of secularism was discussed in the context of study of religions in the educational institutions wholly maintained out of State funds and the Hon'ble Justices of the Supreme Court observed, inter alia, as under:-

" 81. The word "secularism" used in the preamble of the Constitution is reflected in provisions contained in Articles 25 to 30 and Part IVA added to the Constitution containing Article 51-A prescribing fundamental duties of the citizens. It has to be understood on the basis of more than 50 years experience of the working of the Constitution. The complete neutrality towards religion and apathy for all kinds of religious teachings in institutions of the State have not helped in removing mutual misunderstanding and intolerance inter se between sections of people of different religions, faiths and beliefs. 'Secularism', therefore, is susceptible to a positive meaning that is developing understanding and respect towards different religions. The essence of secularism is non-discrimination of people by the State on the basis of religious differences. 'Secularism' can be practiced by adopting a complete neutral approach towards religions or by a positive approach by making one section of religious people to understand and respect religion and faith of another section of people……"

" 83. The real meaning of secularism in the language of Gandhi is Sarva-Dharama-Samabhav meaning equal treatment and respect for all religions, but we have misunderstood the meaning of secularism as Sarva-Dharma-Sam-Abhav meaning negation of all religions……..."

Religious Education

The expression "Religious instruction" was examined at length by the Hon'ble Supreme Court in the above-mentioned case of Ms. Aruna Roy and others vrs. Union of India and others in W.P. (C) No. 98 of 2002. When the National Curriculum Framework for School Education, 2000, which provided for value-based education to school children on the basis of all religions was prepared on the basis of S.B. Chavan Committee Report on value-based education, its validity was challenged in the above mentioned case contending, inter alia, that it was anti-secular and was violative of the Article 28(1) of the Constitution of India, which prohibits imparting of religious instruction in educational institutions wholly maintained out of State funds. The Hon'ble Supreme Court examined the matter elaborately in the said case and pronounced their historical judgment holding, inter alia, that the **study of religions**, as distinguished from **religious instruction,** in educational institutions wholly maintained out of State funds is not anti-secular and is not violative of the provision of the Article 28(1) of the Constitution of India. (As understood, study of religions or religious education means study of the basics and the essentials of all religions, the values inherent therein and also a comparative study of philosophy of all religions, which are common for all religions; and religious instruction means teaching of the non-essentials of religions such as the ceremonies, rituals, customs, tradition, practices, ways of worship, etc. of religions, which are different in different religions). The Hon'ble Justices while examining the issues have quoted the relevant part of the National Curriculum Framework for School Education,

2000 and of the S.B. Chavan Committee Report, 1999; as well as the views of Swami Vivekananda, Swami Ranganathananda, J. Krishanamurty, Mahatma Gandhi, Vinoba Bhave, Jawaharlal Nehru, Ex-Prime Minister, Dr. S. Radhakrishnan, Dr. Zakir Hussain, Dr. Shankar Dayal Sharma, Ex-Presidents, which are highly enlightening. They have also examined and brought out the necessity and importance of study of religions (or religious education) in the educational institutions of our country from various considerations including national, social and personal such as survival of democracy, working of our Constitution, strengthening of the concept of secularism, bringing social and communal harmony and contributing to the unity and integrity of our country, helping the citizens in performance of their fundamental duties as enshrined in Article 51-A of our Constitution, meeting the fundamental right of a child or a person to study his own religion and different religions of other countries and of receiving information, deriving knowledge and conducting one's life on the basis of the philosophy of his liking. They have also highlighted the need of study of religions in one's personal life for controlling of wild animal instincts in human beings and for having civilized cultured society as well as for the spiritual growth of human beings which is considered to be the highest goal of human existence.

The said judgment delivered by the Hon'ble Supreme Court is highly enlightening and therefore, in my humble opinion, every student, teacher, parent, person in power and authority and every citizen of our country should study the same, for enlightenment on the subject, better clarity and a first-hand knowledge, and in the context of restoration of value education or moral education, ethical education, religious education and spiritual education in our schools, colleges, universities and other educational institutions, in one's personal interest as well as in the larger interest of our culture, our society and our nation. While

the said judgment in full can be studied in volume - 2 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life", some relevant portions of the same are reproduced hereunder from the relative All India Reporter for immediate study:-

"1.4.7. Education for Value Development.

The past five decades after independence have witnessed constant erosion of the es-sential social, moral and spiritual values and an increase in cynicism at all levels. Although schools are not isolated islands untouched by the prevailing mood of indifference and even disregard for the entire value system, their potential for and role in the task of guiding the national psyche cannot be underestimated. Schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enabling them to realise the treasure within. People must realise who they are and what is the ultimate purpose of human life. Self-recognition would come to them through proper value education that would facilitate their spiritual march from the level of sub-consciousness to that of super consciousness through the different intermediary stages. Value based education would help the nation fight against all kinds of fanaticism, ill will, violence, fatalism, dishonesty, avarice, corruption, exploitation and drug abuse."

"The School Curriculum in 1988 was designed to enable the learner to acquire knowledge to develop concepts and inculcate values commensurate with the social, cultural, economic and environmental realities at the national and international levels. The social values aimed at were friendliness, co-operativeness, compassion, self-discipline, courage, love for social justice, etc. Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value-based education programme as per the recommendations of the S. B. Chavan Committee Report submitted to the Indian Parliament in February, 1999. These five universal values represent the five domains of the human personality - intellectual, physical, emotional, psychological and spiritual - are "correlated with the five major objectives of education, namely knowledge, skill,

balance, vision and identity". (81st Report on Value-based Education presented to Rajya Sabha on 26th February, 1999, Item No. 8)."

"Besides, curriculum in schools has to develop the key qualities like regularity and punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, creativity, sensitivity to greater equality, fraternity democratic attitude and sense of obligation to environmental protection."

"Another significant factor that merits urgent attention now is religion. Although it is not the only source of essential values, it certainly is a major source of value generation. What is required today is not religious education but education about religions, their basics, the values inherent therein and also a comparative study of the philosophy of all religions. These need to be inculcated at appropriate stages in education right from the primary years. Students have to be given the awareness that the essence of every religion is common, only the practices differ. The students should also be led to believe that differences of opinion in certain areas are also to be respected. The Chavan Committee (1999) strongly urges education about religions as an instrument of social cohesion and social and religious harmony."..... However, a word of caution is required here. Education about religions must be handled with extreme care. All steps must be taken in advance to ensure that no personal prejudice or narrow minded perceptions are allowed to distort the real purpose of this venture and no rituals, dogmas and superstitions are propagated in the name of education about religions. All religions therefore have to be treated with equal respect (Sarva Dharma Sambhav) and that there has to be no discrimination on the ground of any religion (Panthnirapekshata)."

32. At this stage, we would quote the relevant part of the S. B. Chavan Committee's report as under :-

1. Values are principles which are consistent and universal and which direct our action and activities. They are in-built in our society, common to not only all the communities but also to all religions at all times. Values are, in other words, virtues in an

individual. These values, if deteriorated, will hasten or accelerate the break-down of family, society and nation as a whole. India has age-old tradition of values interwoven in the national fabric. Although there has been great advancement in science and technology, there has been a gradual erosion of values which is reflected in the day-to-day life of a large section of our present society. Our young generation under the growing influence of negative aspects of Western culture, is stranded on the cross-roads, not able to decide which direction to take.

2. Education should aim at multi-faced development of a human being - his intellectual, physical, spiritual and ethical development. Youth is the mirror in which future of a nation is fully reflected. In order to preserve, maintain and advance the position of our country in the world, it is imperative that there should be a comprehensive programme of value-education starting from the pre-primary level, embracing the entire spectrum of educational process. The minds, hearts and hands of children are to be engaged in forming their own character to know what is 'good', 'love good' and 'do good. ' "

"7. In ancient times in Gurukulas, emphasis used to be primarily on building the char-acter of a student. Today right from the schools up to the professional colleges, emphasis is on acquiring techniques and not values. We seem to have forgotten that skills acquired on computers tend to become outdated after sometime but values remain for ever. In other words, present day education is nothing but an information transmission process. Our educational system aims at only information based knowledge and the holistic views turning the student into a perfect human being and a useful member of society has been completely set aside. Swami Vivekananda aptly said,

"Education is not the amount of information that is put in your brain and runs riot there, undigested, all your life. We must have life-building, Man-making, character-making, assimilation of ideas. If education is identical with information, libraries are the greatest sages of the world and encyclopedias are rishis."

"8. Truth (Satya), Righteous Conduct (Dharma), Peace

(Shanti), Love (Prema) and Non-violence (Ahinsa) are the core universal values which can be identified as the foundation stone on which the value-based education programme can be built up. These five are indeed universal values and respectively represent the five domains of human personality, intellectual, physical, emotional, psychological and spiritual. They also are correspondingly co-related with the five major objectives of education, namely, knowledge, skill, balance, vision and identity."

"**33.** Undisputedly, the aforesaid S. B. Chavan Committee's report was placed before the Parliament for discussion. None can also dispute that past five decades have witnessed constant erosion of the essential social, moral and spiritual values and increase in cynicism at all levels. We are heading for a materialistic society disregarding the entire value based social system. None can also dispute that in secular society, moral values are of utmost importance. Society where there are no moral values, there would neither be social order nor secularism. Bereft of moral values secular society or democracy may not survive. As observed by the Committee, values are virtues in an individual and if these values deteriorate, it will hasten or accelerate the break down of the family, society and nation as a whole. In a society where there is constant evaporation of social and moral values for getting property, power or post, - is it not advisable to have solid social foundation from base level so that a grown up person would fight against all kinds of fanaticism, ill-will, violence, dishonesty, corruption and exploitation? Answer would obviously be 'yes.'

"**34.** Further, for controlling wild animal instinct in human beings and for having civilized cultural society, it appears that religions have come into existence. Religion is the foundation for value base survival of human beings in a civilized society. The force and sanction behind civilized society depends upon moral values. Philosophy of co-existence and how to co-exist is thought over by the Saints all over the world which is revealed by various philosophers. How to co-exist, not only with human beings but all living beings on the earth, may be animals, vegetation and environment including air and water, is thought over and discussed

by Saints and leaders all over the world which is reflected in religions. If that is taught, it cannot be objected as it is neither violative of constitutional or legal rights nor it offends moral values. This has been dealt with elaborately by the S.B. Chavan Committee. The Committee as stated above had invited suggestions from noted educationists on various aspect of value based education. As stated by the Committee it had benefited by the views of eminent experts/ NGOs doing pioneering work in this area. Further, no one can dispute that truth (satya), righteous conduct (dharma), peace (shanti), love (prem) and non-violence (ahinsa) are the core universal values accepted by all religions. Committee has also pointed out that religion is the most misused and misunderstood concept. However, the process of making the students acquainted with basics of all religions, the values inherited therein and also a comparative study of the philosophy of all religions should begin; students have to be made aware that the basic concept behind every religion is common, only the practices differ. If these recommendations made by the Parliamentary Committee are accepted by the NCERT and are sought to be implemented, it cannot be stated that its action is arbitrary or unjustified."

"**38.** In A. S. Narayana Deekshitulu v. State of A. P. and others [(1996) 9 SCC 548], in a concurring judgment Justice Hansaria aptly pointed out difference between 'religion' and 'dharma' and observed thus :-

"143. Our dharma is said to be 'Sanatana' i.e. one which has eternal values; one which is neither time-bound nor space-bound. It is because of this that Rig Veda has referred to the existence "Sanatan Dharmani". The concept of 'dharma', therefore, has been with us for time immemorial. The word is derived from the root 'Dh.r - which denotes : 'upholding', 'Supporting', 'nourishing' and 'sustaining'. It is because of this that in Kama Parva of the Mahabharata, Verse 58 in Chapter 69 says :

"Dharma is for the stability of the society, the maintenance of social order and the general well-being and progress of humankind. Whatever conduces to the fulfillment of these objects is Dharma; that is definite."

(This is the English translation of the verse as finding place in the aforesaid Convocation Address by Dr. Shankar Dayal Sharma)

144. The Brhadaranyakopanishad identified dharma with truth, and declared its supreme status thus :

"There is nothing higher than dharma. Even a very weak man hopes to prevail over a very strong man on the strength of dharma, just as (he prevails over a wrongdoer) with the help of the King. So what is called dharma is really truth. Therefore people say about a man who declares the truth that he did declaring dharma and about one who declares dharma they say he speaks the truth. These two (dharma and truth) are this."

(English translation of the original text as given in the aforesaid Convocation Address)

145. The essential aspect of our ancient thought concerning law was the clear recognition of the supremacy of dharma and the clear articulation of the status of 'dharma' which is somewhat akin to the modern concept of the rule of law. i.e. of all being sustained and regulated by it.

146. In Verse 9 of Chapter 5 in the Ashrama Vasika Parva of the Mahabharata, Dhritrashtra states to Yudhisthira : 'The State can only be preserved by dharma - under the rule of law."

147. Ashoka mentioned about victory of dharma in his rock edict at Kalsi which proclaimed his achievement in terms of the moral and ethical imperatives of dharma, and exemplified the ancient dictum ; (Vernacular matter omitted....Ed.) (Where there is Law, there is Victory).

153. The author goes on to say that the perennial truths, rules, and laws that help maintain peace and harmony in one's individual and in the community life constitute dharma. It applies for all times and in all places. Social laws and even national constitutions devoid of such a dharma will lead a society towards an inevitable decline.

155..... In the practice of dharma, one is advised to shed the veil of ignorance and practise truthfulness in one's

thoughts, speech, and actions. How can dharma be secret, having revelation as its source? Withholding nothing, all the great sages in the world shared their knowledge with humanity. In the Bhagavad Gita, the Bible, Koran, and Dhammapada knowledge, like the sun, shines for all.

156. It is because of the above that if one were to ask "What are the signs and symptoms of dharma?", the answer is : that which has no room for narrow-mindedness, sectarianism, blind faith, and dogma. The purity of dharma, therefore, cannot be compromised with sectarianism. A sectarian religion is open to a limited group of people whereas dharma embraces all and excludes none. This is the core of our dharma, our psyche."

"17. It would be profitable to note that according to Justice H.R. Khanna secularism is neither anti-God nor pro-God; it treats alike the devout, the agnostic and the atheist. According to him, secularism is not antithesis of religious devoutness. He would like to dispel the impression that if a person is devout Hindu or devout Muslim he ceases to be secular. This is illustrated by saying that Vivekananda and Gandhiji were the greatest Hindus yet their entire life and teachings embodied the essence of secularism. (See his article "The Spirit of Secularism" as printed in Secularism and India : Dilemmas and Challenges edited by Shri M. M Sankhdhar.)"

"**51.** Secularism is the basic structure of the Constitution. Clause (1) of Article 28 prohibits imparting of 'religious instructions' in educational institutions fully maintained out of State funds. The case of D.A.V. College v. State of Punjab, (1971 (2) SCC 269) has been noted. The words "religious instructions" have been held as not prohibiting education of religions dissociated from "tenets, the rituals, observances, ceremonies and modes of worship of a particular sect or denomination". The academic study of the teaching and the philosophy of any great Saint such as Kabir, Gurunanak and Mahabir was held to be not prohibited by Article 28(1) of the Constitution.

52. A distinction, thus, has been made between imparting "religious instructions" that is teaching of rituals, observances, customs and traditions and other non-essential observances or

modes of worship in religions and teaching of philosophies of religions with more emphasis on study of essential moral and spiritual thoughts contained in various religions. There is a very thin dividing line between imparting of 'religious instructions' and 'study of religions.' Special care has to be taken of avoiding possibility of imparting 'religious instructions' in the name of 'religious education' or 'Study of religions'.

53. The English word 'religion' does not fully convey the Indian concept of religion. Hindus believe in Vedas. The word 'Dharma' has a very wide meaning. One meaning of it is the 'moral values or ethics' on which the life is naturally regulated. Dharma or righteousness is elemental and fundamental in all nations, periods and times. For example truth, love, compassion are human virtues. This is what Hindu call Sanatan Dharma meaning religion which is immutable, constant, living, permanent and ever in existence. Religion, in wide sense, therefore, is those fundamental principles which sustain life and without which the life will not survive. Rig Veda describes Dharma as Athodharmani Dharayan. In this concept of religion or Dharma, different faiths, sects and schools of thoughts merely are different ways of knowing truth which is one. The various sects or religious groups are understood as Panth or Sampradaya. In Western world particularly in Britain, religious education has been understood as nearly identical with the religious instructions. India which is wedded to a secular philosophy by its constitution; 'Religious education' to distinguish it from 'religious instructions' can mean approaching the many religions of the world with an attitude of understanding and trying to convey that attitude to children. This distinction between 'religious instructions' and 'religious education' has to be maintained while introducing a curriculum of religious education and implementing it……."

"58. A great philosopher, social reformer and religious man of our times, Vinoba Bhave who studied all the religions of India and some of other countries has suggested a balanced approach in the matter of imparting religious education in pluralistic society wedded to secularism. He finds the best co-ordinating formula on study of religions in "Vedas". He quotes the following lines of Rig

Vedas - 'Ekam Sat Vipra Bahuda Vadanti'. Truth every where is same; the devotees worship it in different forms. The other meaning of this Sanskrit couplet is "the thought of truth everywhere is the same, we have understood only a part of it, others have understood the other part of it". Therefore, according to him, different religious thoughts can be assimilated and synthesised for creating religious harmony. In the world, different thoughts on relationship of man with God and nature are to be found in various religions like Hindus, Buddhists, Parsies, Jains, Yahudies, Islams, Cristians and many others. These different thoughts influenced crores of people who are following them. The common factor of all these thoughts should be understood as the ultimate truth. If we delve deep into these various thoughts we get this knowledge. These words should inspire the educationists and the people of India in creating a real secular society in which 'religion' in its wider sense is imbibed and a heart felt respect develops in people of one religious faith towards people of another religious faith."

"**59.** The lives of Indian people have been enriched by integration of various religions and that is the strength of this nation. Whatever kind of people came to India either for shelter or as aggressors, India has tried to accept the best part of their religions. As a result, composite culture gradually developed in India and enriched the lives of Indians. This happened in India because of capacity of Indians to assimilate thoughts of different religions. This process should continue for betterment of multi-religious society which is India."

"**60.** In a pluralistic society like India which accepts secularism as the basic ideology to govern its secular activities, education can include study based on the 'religious pluralism'. 'Religious pluralism' is opposed to exclusivism and encourages inclusivism."

"**66.** Education in India which is to be governed by secular ethos contained in its Constitution and where 'religious instructions' in institutions of the State are forbidden by Article 28(1) the 'religious education' which can be permitted, would be education based on 'religious pluralism'. The experiment is delicate and

difficult but if undertaken sincerely and in good faith for creating peace and harmony in the society is not to be thwarted on the ground that it is against the concept of' secularism' as narrowly understood to mean neutrality of State towards all religions and bereft of positive approach towards all religions."

"**76.** The expression 'religious instructions' used in Article 28(1) has a restricted meaning. It conveys that teaching of customs, ways of worships, practices or rituals cannot be allowed in educational institutions wholly maintained out of States funds. But Article 28(1) cannot be read as prohibiting study of different religions existing in India and outside India. If the prohibition is read with the words "religious instructions", study of philosophy which is necessarily based on study of religions would be impermissible. That would amount to denying children a right to understand their own religion and religions of others, with whom they are living in India and with whom they may like to live and interact. Study of religions, therefore, is not prohibited by the Constitution and the constitutional provisions should not be read so, otherwise the chances of spiritual growth of human being, which is considered to be the highest goal of human existence, would be totally frustrated. Any interpretation of Article 28(1), which negates the fundamental right of a child or a person to get education of different religions of the country and outside the country and of his own religion would be destructive of his fundamental right of receiving information, deriving knowledge and conducting his life on the basis of philosophy of his liking."

"**81**. The word "secularism" used in the preamble of the Constitution is reflected in provisions contained in Articles 25 to 30 and Part IVA added to the Constitution containing Article 51-A prescribing fundamental duties of the citizens. It has to be understood on the basis of more than 50 years experience of the working of the Constitution. The complete neutrality towards religion and apathy for all kinds of religious teachings in institutions of the State have not helped in removing mutual misunderstanding and intolerance inter se between sections of people of different religions, faiths and beliefs. 'Secularism', therefore, is susceptible

to a positive meaning that is developing understanding and respect towards different religions. The essence of secularism is non-discrimination of people by the State on the basis of religious differences. 'Secularism' can be practised by adopting a complete neutral approach towards religions or by a positive approach by making one section of religious people to understand and respect religion and faith of another section of people. Based on such mutual understanding and respect for each other's religious faith, mutual distrust and intolerance can gradually be eliminated."

"**82.** Study of religions, therefore, in school education cannot be held to be an attempt against the secular philosophy of the Constitution."

"**83.** The real meaning of secularism in the language of Gandhi is Sarva-Dharma-Samabhav meaning equal treatment and respect for all religions, but we have misunderstood the meaning of secularism as Sarva-Dharma-Sam-Abhav meaning negation of all religions. The result of this has been that we do not allow our students even touch of our religious books. Gandhiji in his lifetime has been trying to create religious and communal harmony and laid down his life in doing so. His ardent follower Vinoba Bhave after independence has not only learnt all the languages and made in-depth study of all the religions of India but covered length and breadth of India on foot to unite the hearts of Indian people by spreading his message of non-violence and love. Based on his in-depth study of all religious books of India, he published, in his lifetime, their essence in the form of different books. He has very strongly recommended that the essence of various religions, which he published in book forms like Quran Saar, Khista Dharma-Saar, Bhagwat Dharma-Saar, Manusnasanam etc., should be introduced to the students through text books because these religious books have been tested since thousands of years and proved to be useful for the development of man and human society. In a society wedded to secularism, 'study of religions' would strengthen the concept of secularism in its true spirit. In the name of secularism, we should not keep ourselves aloof from such great treasures of knowledge which have been left behind by sages, saints and seers.

How can we develop cultured human beings of moral character without teaching them from childhood the fundamental human and spiritual values . (See Vinoba Sahitya, Vol. 17. pp. 44-49 and 67)."

"85. Democracy cannot survive and Constitution cannot work unless Indian citizens are not only learned and intelligent, but they are also of moral character and imbibe the inherent virtues of human being such as truth, love and compassion. Thinkers and philosophers strongly recommend introduction of teaching of religions in education……"

"87. Pt. Jawaharlal Nehru Ex. P.M., Dr. S. Radhakrishnan and Dr. Zakir Hussain, Ex-Presidents of India were also strongly of the view that in the march of human philosophy only science and spirituality will be the two greatest primary forces which will keep human-beings in best state of existence. The opinion of Dr. S. Radhakrishnan on education is thus :-

"The end of education, as envisaged by Radhakrishnan, is self-knowledge. Though man is a composite of body, mind and spirit, he has to live by what is the highest in him, which is the spirit and the latter should not degenerate into intellect and/or will'. It is the spirit which is the source of all achievement, creativity, freedom and discipline." (See : The Social and Political Thought of Dr. S. Radhakrishnan by Clarissa Rodrigues, p. 121)."

"88. The greatest secular personality of this country, ex Prime Minister Jawaharlal Nehru has expressed following thoughts :-

".....All education must have a definite social outlook and must train our youth for the kind of society we wish to have. Politicians may strive for political and economic changes in order to bring that society into existence, but the real basis of that society must be laid in the teaching of our schools and colleges. The real change will have to come in the minds of men though that change can and will be helped greatly by external changes in the environment. The two processes go together and should help each other."

"The process of education, therefore, must help to build men and women suited to the age and the task they have to perform. It

should presumably deal with certain basic factors in the development of boys and girls to give them strength of character and the right outlook on life. I do not mean by this that they should be conditioned only in one particular way, but rather that they should develop, apart from the essentials, of character, a trained receptive and tolerant mind which is capable of considering problems in their entirety and trying to arrive at solutions. They should in effect develop into integrated human beings. Integration means not only a process within themselves, which of course is highly important, but also a measure of integration with the environment." (See : Nehru on Social Issues by S. P. & J. C. Aggarwal)"

It is observed from the above discussion that imparting of religious education and spiritual education, more particularly religious education, in the modern schools, colleges and universities of our country is not anti-secular and also is not violative of the provisions of the Article 28 of the Constitution of India. Therefore, there is no constitutional/legal obstruction/ impediment for imparting of religious education and spiritual education to our students in the modern schools, colleges and universities of our country, which are wholly maintained out of State funds. And there is no constitutional/legal obstruction/ impediment at all for imparting of such education to our students in all other modern schools, colleges and universities of our country, including the private ones.

Appendix - 2

A humble prayer to revered Heads of Schools, Colleges and Universities for introduction of a Certificate Course on "Life Building Science" for benefits of their students

Life-building, character-building and man-making education, known as value education in modern time, based on our nation's lofty ideals, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti,* is the "Real Education" and the "Soul" of study curriculum, and therefore, the same must find its proper place in an ideal and complete study curriculum for students. Such education was imparted to students in the learning centres, called *Gurukulas* and *Rishikulas,* in ancient India. But, the same has not been given a place in the present study curriculum for students in modern schools, colleges and universities of our country.

As a result, our modern students are deprived of the said education; and are not able to decide the right goals of precious human life and not able to find the right path of precious human life. Consequently, they are proceeding in darkness and are unable to build their precious human life rightly and live the same successfully. That is, they are unable to lay the foundation of their precious life properly and strongly with life's four foundations, i.e. good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. They are also unable to build the superstructure of their precious life completely, properly, strongly and nicely with achievement of four grand goals of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis,* Saints and

Sages, and according to our country's great, glorious, lofty, unique and ideal ancient Indian culture or *Bharatiya Sanskruti*. Those four grand goals of ideal human life are achievement of economic prosperity, fulfillment of vital worldly desires, adherence to righteousness and attainment of spiritual illumination for liberation of the individual Soul from the cycle of births and deaths, called Self-realisation or God-realisation. Consequently, they are unable to live their precious human life ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. Thus, they are suffering from irreparable damages and incurring permanent losses in their life.

In view of the above, our modern students need the said education most intensely, urgently and immediately. In fact, they need the said education more than the extant secular education. This is their "Greatest Need of the Hour".

2. In such a greatly-needy and burning situation, one Certificate Course on "Life-building, Character-building and Man-making Education" or on the subject of "Life Building and Successful Living", or, in short, "Life Building Science" has been conceived, designed and prepared for study and benefit of our modern students. This Certificate Course intends to impart our students introductory teachings on the said subject through various lessons on the relevant topics of the subject, viz. good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian Culture, real identity of human beings, true purpose of human beings, economic pursuit, vital pursuit, religious pursuit, spiritual pursuit, spiritual preceptor, yoga and vedanta, spiritual practices, company of saints, study of holy scriptures, divine life, domestic life and spiritual life, living of religious and ethical life and spiritual life during student life and youth period, unity of religions, world peace, one's prescribed duties and duties as good members of the society and as ideal citizens of the nation and of the world, etc.

3. The salient points of the said Certificate Course are as under:-

(i) The name of the Certificate Course is "Life Building Science",

(ii) It will be of two years' duration for students of (a) Class VIII and Class IX at high school level, (b) Class XI and Class XII at higher secondary school level, (c) 01st Year and 02nd Year at college level and (d) 01st Year and 02nd Year at post graduate level,

(iii) Two classes per week, totalling 60/80 classes during the year, may be set aside in the time table and devoted for imparting teachings on the lessons of the Certificate Course to the students. (In this connection, it may be noted that the Committee on Religious and Moral Instruction, popularly known as Sri Prakash Committee, as well as other Committees constituted by our Governments, have recommended for setting aside one/two classes per week in the time table of schools, colleges and universities for imparting of moral and spiritual education to our students),

(iv) Teachings on the topics named "Goal of Human Life" to "Indian Culture", as contained in the Text Book "Life Building Science" (soft copy of which is available in the internet archive) may be taught in the first year of the Certificate Course in 60/80 classes during the year. Similarly, teachings on the topics named "Real Identity of Human Beings" to "Convocation Address to Ancient Students", as contained in the Text Book "Life Building Science" (soft copy of which is available in the internet archive) may be taught in the second year of the Certificate Course in 60/80 classes during the year. Some classes of the year can be utilised as tutorial/doubt clearing classes and also for holding test exam for the topic(s) taught in the previous class(es),

(v) The Course will include 24 lessons and other write-ups of the aforesaid Text Book titled "Life Building Science" on various topics on the subject of "Life Building and Successful Living",

and this book may be adopted and prescribed as the Text Book of this Course (While copies of this text book may be purchased from publishers of books, its PDF copy is available in the internet archive which the students can study, free of cost and also can get it printed. Our high schools, colleges and universities can also bring out priced publication of this text book, after obtaining prior written permission from the copy right holder and make the same available to their students.),

(vi) The Course may be introduced formally as part of study-curriculum. (This is permissible. In this connection, kindly go through the paragraph no. 04 below.),

(vii) However, if that is not permitted or not permissible, then this Course may be introduced informally as co-curriculum study or extra-curriculum study and two additional classes per week, preferably in the morning hours, beyond normal study classes, on any day or even on Saturday, Sunday may be taken for imparting teachings on the lessons of this Course to the students,

(viii) Teachings on the lessons of this Course may be imparted to students by the Teachers of the respective schools, colleges and universities from the existing Teachers strength,

(ix) On completion of teachings on all lessons of the Course, an examination may be conducted and the mark obtained by students on this subject also may be taken into account, like other subjects, and the class/ grade of passing the examination by students may be finalised accordingly in case this Certificate Course is introduced as part of study curriculum. However, in case this Certificate Course is introduced as co-curriculum study or extra-curriculum study, then certificate of completion/ certificate of merit may be issued to the participating students,

(x) Also, the matter of giving prizes to the students who will stand first, second, third, etc. in the examination every year, as a matter of encouragement, may be considered so that students will study this subject with interest, encouragement, earnestness and

sincerity. In case it is so decided, a Corpus Fund in the name and style of "Life Building Science Corpus Fund" in schools, colleges and universities, with initial amount of, say, Rs.1,00,000.00, may be considered to be created out of their own school, college and university fund, if available and/or by seeking, inviting and accepting contributions and donations from the well wishers, philanthropists, eminent public personalities, dignitaries, parents, guardians and others. In future, the corpus fund amount may be increased in order to cover more number of students for giving prizes and/or to increase the prize amounts. The corpus fund amount is to be retained in fixed deposit in a Bank/Post Office. The annual interest to be earned from the said fund will be utilised in meeting the cost of the prizes for this purpose,

(xi) Normal studies of students due to introduction of this Certificate Course will not be disturbed or affected.

4. This comprehensive and self-contained Certificate Course includes, as stated above, lessons on "Religious Pursuit" and "Spiritual Pursuit" in connection with "Successful Living". These two lessons can be learnt through religious education and spiritual education. But imparting of such education, particularly religious education, in the schools, colleges and universities of our country is considered by many as anti-secular and also violative of the provisions of the Article 28 of the Constitution of India which prohibits "imparting of religious instructions in any educational institution wholly maintained out of State funds", and therefore, teachings on the same can not be imparted to students in our schools, colleges and universities. But, this is not so. Rather, all high level Commissions and Committees constituted in our country since independence in 1947 such as the Radhakrishnan Commission (1948-49), Kothari Commission (1964-66), National Policy on Education (1986), Ramamurti Committee (1990), Central Advisory Board of Education (CASE)

Committee on Policy (1992), Planning Commission Core Group on Value Orientation of Education (1992), S.B.Chavan Committee (1996-99) have given their recommendations for restoration of moral, ethical, religious and spiritual education in all schools, colleges and universities of our country.

Further, in W.P.(C) No. 98 of 2002 in the case of Ms. Aruna Roy and Others vrs. Union of India and Others, the Hon'ble Supreme Court of India have observed that introduction of study of religions (or religious education), as distinguished from religious instructions, in educational institutions of our country, wholly maintained out of State funds, is not anti-secular and also is not violative of the provisions of the Article 28 of the Constitution of India, rather such education is necessary in the life of the children to grow as good human beings and in the life of the people to control their wild animal instincts and achieve spiritual growth and higher goal of human life.

Therefore, imparting of such education, particularly religious education, as distinguished from imparting of teachings on religious instructions, in the schools, colleges and universities of our country is not anti-secular and also is not violative of the provisions of the Article 28 of the Constitution of India. Thus, there is no constitutional/legal obstruction/impediment for imparting of religious education and spiritual education to our students in the schools, colleges and universities of our country, which are wholly maintained out of State funds. And there is no constitutional/legal obstruction/impediment at all for imparting of such education to our students in all other schools, colleges and universities of our country, including the private ones.

In view of the above, the introductory teachings on the topics on "Religious Pursuit" and "Spiritual Pursuit" as contained in the said Text Book can be taught to students in all schools, colleges and universities of our country without any reluctance/ reservation.

5. Further, all introductory writings of the said Text Book contain academic/educational teachings only on the subject of "Life Building and Successful Living". Also, those writings are universal, non-sectarian and non-dogmatic. Therefore, students belonging to all religions, casts, creeds, sects, gender, etc. without any distinction can study the same. Nevertheless, the Course may be made optional and a student with any sort of reservation may not join the Course or if he joins, he may not attend the class in which any lesson for which he has some reservation is taught.

6. Till the said Text Book titled "Life Building Science", is made available for sale by book publishers, it can be studied by students, free of cost, in the internet archive by searching the same as: (i) access internet through any browser, (ii) log in <archive.org>, (iii) click <Advance Search>. A box of fields will appear on the screen, (iv) type <Mohan Lal Agrawal> in the field "Creator", and (v) click <Search>. The above text book will be displayed).

7. Schools, Colleges and Universities of our nation are the centres of learning where the lives of the students, the future citizens and hopes of our nation, are built. With right kind of education, including "Life-building, Character-building and Man-making Education"; students, the "Makers of the Nation", come out of the schools, colleges and universities with knowledge on the right goals and the right path of precious human life; and the right manner of building their precious human life in the manner as stated above. After acquiring such knowledge, they can practise the same in their day-to-day life and can live their precious human life ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. Simultaneously, they can become the worthy assets to their children and of their families, good members of our society and ideal citizens of our nation as well as of the whole world.

Schools, Colleges and Universities, the centres of learning, have the unique and great opportunity to make provision for imparting of "Life-building, Character-building and Man-making Education" through moral, ethical, religious and spiritual education, known as value education in the modern time, to their students, who are the "Makers of the Nation". And Schools, Colleges and Universities are the "Makers" of the "Makers of the Nation". Therefore, they have a great responsibility to shoulder and a great role to play in meeting this "Greatest Need of our Students" and the "Greatest Need of our Nation".

Therefore, I, most humbly, earnestly and fervently pray to our respected Heads of Schools, Colleges and Universities of our country to kindly introduce the aforesaid Certificate Course in their respective high schools, colleges and universities, for immense benefits of their students, till life-building, character-building and man-making education is restored permanently in all schools, colleges and universities of our country by our Governments.

Their such little contributions/efforts will definitely go a long way to dispel darkness and bring light in the lives of thousands and crores of the students of our nation and thereby, they can best help our students, our people, our culture, our society and our dear motherland *Bharatavarsha*. Thus, they can play their great role and extend a great help in effectively meeting this **"Greatest Need of our Students"** and the **"Greatest Need of our Nation."**

(Till the above two years Certificate Course on "Life Building Science" is introduced in our high schools, colleges and universities, it may be conducted as a 04/05/06 Days Certificate Course during *dashahara puja* vacation or summer vacation or any other convenient time so that their students will derive great benefits from the same.)

Appendix - 3

A humble prayer to revered Heads of Schools, Colleges and Universities for establishment of a Spiritual Study Centre for benefits of their students

Students need to be imparted teachings on the subject of "Life Building and Successful Living", or, in short, "Life Building Science" through life-building, character-building and man-making education. Such education was there in the centres of learning, called *Gurukulas* and *Rishikulas* in ancient India. But there is no provision for imparting of such education in our modern schools, colleges and universities. As a result, our modern students are deprived of the same, and are not able to decide the right goals of precious human life and not able to find the right path of precious human life. Consequently, they are proceeding in darkness and are unable to build their precious human life rightly and live the same successfully. That is, they are unable to lay the foundation of their precious life properly and strongly with life's four foundations, i.e. good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. They are also unable to build the superstructure of their precious life completely, properly, strongly and nicely with achievement of four grand goals of ideal human life, as stated in our ancient spiritual scriptures and as said by our *Rishis, Munis*, Saints and Sages, and according to our country's great, glorious, lofty, unique and ideal ancient Indian culture or *Bharatiya Sanskruti*. Those four grand goals of ideal human life are achievement of economic prosperity, fulfillment of vital worldly desires, adherence to righteousness and attainment of spiritual illumination for liberation of the individual Soul from the cycle of births and deaths, called Self-realisation or God-realisation. Consequently, they are unable to live their precious human life

ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. Thus, they are incurring permanent losses and suffering from irreparable damages in their life. Therefore, they need the aforesaid education most intensely and urgently.

In such a greatly-needy and burning situation, one "Spiritual Study Centre" at all schools, colleges and universities of our country with books on the subject of "Life Building and Successful Living" written by great, spiritually illumined, God-realised, eminent Saints, Sages and Prophets; as well as Spiritual Scriptures of different religions, may be established so that students can have the facility of studying those books, under the guidance of a Teacher of the schools, colleges and universities, for acquiring detailed knowledge/ further knowledge/ special knowledge on various topics of this subject. In this connection, the books on various topics on the said subject written by one such great, spiritually illumined, God-realised and world-renowned Saint Swami Sivananda Saraswati, the Founder-President of the International Divine Life Society, Rishikesh, India, as under, can eminently meet the present requirements of our modern students and therefore, the said books may be kept in the said centre.

Topic — Good Physical Health:- 1. Yoga Asanas, 2. Science of Pranayam, 3. Health and Diet, 4. Health and Hygiene, 5. Radiant Health through Yoga, 6. Health and Long Life, 7. Health and Happiness, Topic — Powerful Mind:- 8. Thought Power, 9. Mind, Its Mysteries and Control, 10. Conquest of Mind, 11. Concentration and Meditation, Topic — Noble Character:- 12. How to Cultivate Virtues and Eradicate Vices, 13. Universal Moral Lessons, 14. Conquest of Anger, 15. Conquest of Fear, Topic — Ethical Conduct:- 16. Ethical Teachings, 17. Universal Moral Lessons, Topic — Celibacy:- 18. Practice of Brahmacharya, Topic — Insight into Human

Life:- 19. Know Thyself, 20. Philosophy of Life, Topic — Religion:- 21. All About Hinduism, Topic — Spirituality:- 22. Guru Tattwa, 23. Practice of Karma Yoga, 24. Essence of Bhakti Yoga, 25. Practice of Bhakti Yoga, 26. Japa Yoga, 27. Raja Yoga, 28. Dhyana Yoga, 29. Jnana Yoga, 30. Essence of Vedanta, 31. Practice of Vedanta, 32. Principal Upanishads, 33.Bramhasutras, 34. Srimad Bhagavad Gita, 35. Satsanga and Svadhyaya, 36. Sadhana, Topic — Unity of Religions:- 37. Unity of Religions, Topic — World Peace:- 38. World Peace, Topic — General:- 39. Religious Education, 40. Moral and Spiritual Regeneration in the world, 41. Sure ways for Success in Life and God Realisation, 42. Students Success in Life, 43. Inspiring Stories, 44. Spiritual lessons, 45. Students, Spiritual Literature and Sivananda (Swami Chidananda Saraswati).

Also, the books on various topics of the said subject written by such other Saints, Sages and Prophets may be kept in the said centre for study by our modern students.

The Spiritual Study Centre will be kept open for 02 hours in the morning or evening on every working day or on every Saturday or Sunday so that students can come to the centre and study the books. One Teacher of the school, college, university, either permanently or on rotation basis, may be given charge to open the study centre, issue books to the students and also guide/ facilitate them in their study. Books from the Spiritual Study Centre may also be issued to students on lending basis for short period, say, 15 days, so that they can take the books to their homes and study the same at their convenient time.

Appendix - 4

List of selected Books of Swami Sivananda Saraswati on the subject of "Life Building and Successful Living" for study by modern students			
	(A) Good Physical Health		**(F) Insight into Human Life**
1	Yoga Asanas	19	Know Thyself
2	Science of Pranayam	20	Philisophy of Life
3	Health and Diet		**(G) Religion**
4	Health and Hygiene	21	All About Hinduism
5	Radiant Health through Yoga		**(H) Spirituality**
6	Health and Long Life	22	Guru Tattwa
7	Health and Happiness	23	Practice of Karma Yoga
	(B) Powerful Mind	24	Essence of Bhakti Yoga
8	Thought Power	25	Practice of Bhakti Yoga
9	Mind, its Mysteries and Control	26	Japa Yoga
10	Conquest of Mind	27	Raja Yoga
11	Concentration and Meditation	28	Dhyana Yoga
	(C) Noble Character	29	Jnana Yoga
12	How to Cultivate Virtues and Eradicate Vices	30	Essence of Vedanta
		31	Practice of Vedanta
13	Universal Moral Lessons	32	Principal Upanishads
14	Conquest of Anger	33	Bramhasutras
15	Conquest of Fear	34	Srimad Bhagavad Gita
	(D) Ethical Conduct	35	Satsanga and Svadhyaya
16	Ethical Teachings	36	Sadhana
17	Universal Moral Lessons	37	Unity of Religions
	(E) Celibacy	38	World Peace
18	Practice of Brahmacharya		**(I) General**

39	Religious Education		—
40	Moral and Spiritual Regen eration in the world		—
41	Sure ways for Success in Life and God Realisation		—
42	Students Success in Life		—
43	Inspiring Stories		—
44	Spiritual lessons		—
45	Students, Spiritual Literature and Sivananda		—

Appendix - 5

List of Reference Books, Authors and Publishers

(Books from which the quotations have been reproduced in this book)

Sl. No.	Name of the Publisher / Books	Name of the Author/ Compiler
1	**All India Reporters Pvt Ltd. Nagpur**	
	All India Reporters 1997, 2002	All India Reporters Pvt Ltd. Nagpur
2	**Advaita Ashrama, Kolkata**	
	Book - "My Idea of Eduction" (First Impression, February 2009)	Swami Vivekananda/ Dr. Kiran Walla
3	**Bharatiya Vidya Bhavan, Mumbai**	
	Book - "My views on Eduction" (1998 edition)	Mohandas Karamchand Gandhi / Sri Ananda T. Hingorani
	The Divine Life Society, Sivanandanagar, Rishikesh	
4	All about Hinduism	Swami Sivananda
5	How to Cultivate Virtues and eradicate Vices	Swami Sivananda
6	Religious Education	Swami Sivananda
7	The Science of Pranayam	Swami Sivananda
8	The Bhagavad Gita	Swami Sivananda
9	Yoga Asana	Swami Sivananda
10	Message of Student, 2014 Edition (Booklet)	Swami Sivananda
11	National Code of Conduct	The Divine Life Society
12	Practical Guide to Yoga	Swami Chidananda
13	Students, Spiritual Literature and Sivananda (Booklet)	Swami Chidananda
14	Youth ! Arise, Awake and Adopt the Right Path of Life (16 Volumes) — Complied & Published by this Author	Swami Sivananda and Chidananda

	Others	—
15	Constitution of India	—
16	Bhagavad Mahapuran	—
17	Manu Smruti	—
18	Mundaka Upanishad	—
19	Purushasukta	—
20	Taittiriya Upanishad	—
21	Vishnu Puran	—
22	Vishnu Sahasra Nama	Brahmachari Aptachaitanya

List of Complete Publications and Videos of the Author

A. Publications

Students related publications

1. Youth ! Arise, Awake and Adopt the Right Path of Life (16 volumes)
2. Value Education for Life building and Successful Living
3. Life Building Science (Text Book)
4. Valedictory Address to Modern Students
5. Students' Awareness Programme
6. Noble Character, Ethical Conduct and Celibacy

Teachers related publications

1. Teaching Profession - Its True Dimensions
2. Teachers' Orientation Programme

Other publications

1. God's Unique Gifts to Modern Mankind - Swami Sivananda and Sivananda Literature (02 volumes)
2. Lead us from darkness unto Light (02 volumes)

The soft copies of all the above books are available in the "Internet Archive" and can be searched / accessed as under:-

- Access internet, Log in <archive.org>

- Click - <Advance Search>. A box of fields will appear on the screen

- Type <Mohan Lal Agrawal> in the field "Creator"

- Click <Search>. The above books will be displayed.

B. Videos

Students, as well as Teachers, Parents and Guardians can watch one 04 Days Students' Awareness Programmes on "Value Education for Life Building and Successful Living", with

one Teachers' Orientation Session, organised at IDM Public School, Bolangir, Odisha during 2019, by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ).

Students, as well as Teachers, Parents and Guardians can watch the Certificate Course on "Life Building and Successful Living", with one Teachers' Orientation Session, organised at IDM Public School, Bolangir, Odisha during 2019, by accessing and subscribing YouTube Channel with the name <Life Building Science>, (Link:-https://www.youtube.com/channel/UC_engDs JG4yfEEM6e9U QuEA); and also in the aforesaid Internet Archive.

In case one "01 Day Students' Awareness Programme", with the write-ups of the book titled “Students’ Awareness Programme”, is organised in future in some school, our revered Students and our revered Heads of Schools, Colleges and Universities can watch its video recording, with the episodes commencing with the name "ODSAP", by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_ 8o5OiigWI0owZQ).

In case one "01 Day Teachers' Orientation Programme", with the write-ups of the book titled "Teachers' Orientation Programme", is organised in future in some school, our revered Teachers and our revered Heads of Schools, Colleges and Universities can watch its video recording, with the episodes commencing with the name "TOP", by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_ 8o5OiigWI0owZQ).